

THE
Fire of the Altar:

Or, Certain
DIRECTIONS

HOW TO

Raise the Soul into *Holy Flames*, Before, At,
and After the Receiving the Blessed
Sacrament of the

LORDS SUPPER.

With suitable *Prayers and Devotions*

To which is prefix'd

A **DIALOGUE** between a *Chri-
stian* and his own Conscience, con-
cerning the *True Nature* of the
CHRISTIAN RELIGION.

Intended chiefly for the Instruction of the young
in *Strand*, and the Precinct of the *Steeple*.

The *British Church.*

By *Anthony Horneck, D. D.*

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THE
CATHOLIC
DIRECTIONS

FOR THE
USE OF THE
LONDON SOCIETY

OF PROPAGANDA
IN THE
EAST
AND
WEST
CHRISTIAN MISSIONS

By
THE
REV. FATHER
JOHN
BAPTIST
MARTIN
OF THE
SOCIETY OF
JESUITS
LONDON
Printed by
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SHILLING

which was made in the year 1700

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The Epistle

ons; not but that there are Books enough already writ upon this Subject, and by abler Pens too: But you having for some years past, known my Conversation, my Temper, my Exhortations, and my manner of Speaking and Writing; I thought something of this nature might be more useful to you, than other more elaborate Lucubrations. There is nothing I am more afraid of, than that the generality of you, both young and old, either have not, or will not have right apprehensions of that Christian Religion you profess; Some being apt to place it in a careless, customary Belief of the Doctrine; Some in leaving a few notorious Sins; Others in saying their Prayers; Others in doing no body wrong;

Dedicatory.

Wrong; Others again in having good
desires, and pious inclinations. All
which Opinions are notorious mistakes
of the Nature and Temper of Christi-
anity, which imports a change of Na-
ture, Disposition, and acting con-
trary to the Humours, Passions,
Manners, Customs, and Deportment
of the World; and this is it I
must see, and perceive in you, before
I can conclude, that my pains and la-
bours among you, have not been in
vain.

Brethren, My Hearts Desire and
Prayer to God for you, is, That you
may be saved. I will assure you, this
is no Complement, no form of Speech,
no Words in course; but the ardent
Wish of my Soul, and my fervent
Prayer Day and Night: This is the
only

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desire of my Soul in private, and in
publick. For this I fill my Mouth
with Arguments to that God, who
heareth Prayers, even then when you
do not think of me. For this I study,
and take pains, and am willing to
spend my self, and to be spent: and
your Salvation is the great Object of
my care. For this end I venture your
sinner, and curse your Lord. For
this end I walk blameless among you,
and am tender of your welfare. For
this end I reprove, and exhort, and
burrat you, and run, and spend my
treasure, and all, that you may be sa-
ved, not by works, but by the Grace of
our Lord Jesus Christ. I am not ignorant of the Devils
deceits: I am sensible of the Nature
of Sin, therefore it is to deceive you,
and though I am not with you in all
places,

+ A

Dedictory.

places, I see by the effects, how the Enemy of your Souls deals with you, and what will be the Issue of a careless Life. : I consider the Shrieks of the damnd in Hell, and would faine keep you from that dangerous Gulph. I see you stand upon the brink of destruction, and cannot forbear calling to you, O do your selves no harm! The greatest kindness you can do me, the greatest gratitude you can exprest, the greatest civility and respect you can shew me, is to do according to the wholesome Counsels I do give you: Whatever Constrains some of you may put upon these Adjurations, the Searcher of all hearts knows this to be true, That I would rejoyce in nothing so much, as in your obedience to the Gospel.

The Epistle

I would faine rejoyce with you in the
Great Day of the Lord Iesus: I
would faine see you Glorious Saints in
the Everlasting Mansions: I would
faine see you shine as Stars in the Fir-
mament of Heaven: I would see
you triumph with Angels, sing with
Cherubim, and join the Celestial
Quire in Eternal Praises. O Think
what a dismal sight it will be in
that day to see some of you weeping
and howling in the burning Lake,
that might have feasted with the
Son of God, in his Fathers King-
dom. We that meet together in the
Church Militant here. What a happy
What a Glorious sight would it be,
to meet all in the Church Triumphant,
when these Bodies do drop from us.

Wm. I.

2 A

It

Dedictory.

It is no small grief to me, to see some of you, who have lived for some years under my Ministry, given to the same sin and inordinate desires, as Drunkenness, Swearing, Lying, Cheating, Dissenbling, Malice, Wrath, Flattery, Passion, Carelessness, and Neglect of the Lord's Supper, Quarrelling, foolish Jestings, filthy Talk, Frivolous, Pride, Uncleaness, &c. they were formerly enamoured with: certainly this must be an Argument against you in that day, when God shall judge the secrets of Men, by the Everlasting Gospel. O let's not be forced to complain of you, that we would have healed you, and you would not be healed. To this end I beseech you, To make the Rules in the following Treatise familiar to you. There

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There is nothing in it, but what you'll find exactly agreeable to that Word, on which you build your Faith. By making them familiar to you, I do not only mean getting them by Heart, but applying your selves to the serious practice of them, till you get a habit of those Vertues. A single act now and then, when you are in a religious humour, will do no good; but you must labour at them so long, till they come to be incorporated with your Spirits, and mingle with your Complexion, and Constitution.

2. To oblige your Children, and Servants to learn these Rules without Book, and to admonish them to try, and see, whether they observe them in their Behaviour and Conversation; to ask them often, Whether their Actions

Dedicatory.

ctions are agreeable to these Rules, and whether they are not afraid of losing Gods favour, by neglecting so great a Salvation.

But then you must shew them a good Example, for all your Exhortations will be but Wind, while you do not express the possibility of living up to these Rules in your own Lives. Your Example will make these Christian Vertues amiable, and your practice must shew, that you believe them necessary. And Oh! how comfortable will it be upon your Death-beds, and what joy will this testimony of your Conscience cause, that in Godly Simplicity and Sincerity, not according to fleshly Wisdom, but according to the Grace of God, you have had your Conversation in the World? God will love

The Epistle &c.

love you, even he, whose loving kind-
ness is better than life it self: His
Love will close your Eyes: His Love
will whisper the glad tidings of Hap-
piness in your Ears: His Love will
be your Guide through the Shadow
and Kalley of Death; and this Love
will see you safe within the Gates of
a Blessed Eternity. Which Love,
that it may become your Portion and
Inheritance is, and shall be the bear-
er of your Wish and Prayer of

and Oh how comfort

Your Faithful Friend, and

and what joy will this testimony of your

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A. Horneck

Conversion in the world? God will

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AND
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to live, as He lived; to have the same Mind and Spirit in me, that was in Him; to act upon the great Principle of an unseen everlasting Glory; and to neglect all things, rather than the salvation of my Immortal Soul, *John 15. 10. Phil. 2. 5. Mat. 16. 26. Heb. 12. 1, 2.*

Ques. Hast thou a Soul, that's in a possibility of being either eternally Happy, or eternally Miserable?

Christ. I have; for my Soul certainly is not of the same nature with my Body, but is a Spiritual Substance, Rational, and Intelligent as Angels are, and therefore Incorruptible; and signally differs from Beasts, being capable of obeying, and disobeying God, *Math. 10. 28. Psal. 32. 9. Rev. 20. 28. 9. Isa. 1. 19, 20.*

Ques. What if thy Soul be capable of obeying, and disobeying God; Doth that make it either Happy, or Miserable?

Christ. Yes, certainly: For to the Obedient, God hath faithfully pro-
mised

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promised Eternal Life, and Glory, when they leave this World; and to the Disobedient, He hath peremptorily threatened everlasting Anguish, and Torment, *Rom. 9. 6, 7, 8. Heb. 5. 9, 10. 2. Thess. 1. 6, 7, 8, 9, 10.*

Conf. What must thou then do to be saved?

Christ. I must necessarily obey the Precepts and Commands of my Lord and Master, and Saviour *Christ Jesus*, which he hath delivered, and enjoyn'd either with his own Mouth, or by His Apostles, *John 14. 15, 21. John 15. 14, 21. 1. Thess. 4. 1, 2.*

Conf. What Precepts are those thou art bound to obey in order to be saved?

Christ. I must necessarily curb mine Anger and Passion, and be very Meek to all Men in my Speeches, Answers, and Actions; gentle, and not much concern'd under any Affront, or Injury done Me or my Person, or when any thing is said, or done, which displeases me; and be ready to forgive,

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and forget all Injuries, and
I must not revile, when I am reviled;
nor give ill Language to them
that reproach me, nor revenge my
self when it lies in my power; nor call
Men Fools, and Rogues, upon trivial
occasions.

I must so far love mine Enemies, as
to do good to them that hate me, if
they either desire or want it; bless
them that curse me, and pray for them
that use me ill, *Matth. 5. 22, 44. Tit. 3. 2. Rom. 12. 17, 19. 1 Pet. 3. 21, 23.*
2. I must be very humble, and have
low and mean Thoughts of my Self,
and of my Worth, Knowledge, For-
tune, Dignity, Riches, Means, and
Condition in the World.

I must, when I address my self to
God in Prayer, for Praise, be very
vile and base in my own sight, and be
ashamed to lift up my Eyes and Hands
to God.

I must esteem other Men, in whom
I see any goodness, better than my
self.

I must

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2. I must not commend my self, nor take it ill, if other People do not; nor be fond of Worldly Respect and Honour, but must be Civil, Courteous, and obliging even to the Meanest, and Poorest; and regard the Honour that comes of God, more than the Honour which comes of Men, *Mat. 11. 29. Mark 10. 15. John 5. 44. Gal. 5. 26. 2 Sam. 6. 22.*

3. I must be kind and tender-hearted, and compassionate, and love to do good to my Neighbour, either by good Advice, and Counsel, or Reproof; if he go on in any known sin; or by my means, and Money and Goods, if he be in want; or by my Labour and Industry, if I can do no more, according as my ability, and his necessity require: and if I know none, must seek out Objects, upon whom, and to whom I may do good, *Gal. 6. 6, 9. 10. 2 Tim. 1. 17.*

4. I must shun all forbidden and known occasions of Evil.

5. If, by looking on a Man or Wo-

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man, any dishonest Lust or desire rise in me, I must crush it, and look upon that Person no more: I must not go into company, where hath sensible I shall be tempted, and drawn into Singing, or Passion, or frothy, or filthy Talk, or the like.

I must not touch any thing, that would raise any inordinate Appetite in me, and must forbear gaudy Cloathing, and other external Ornaments, if they prove temptations to Pride or Lustiness, and vanity of Spirit. *Mark 5. 28, 29, 30. 1 Tim. 2. 9. 1 Pet. 3. 3, 4.*

5 I must labour to be very patient under any temporal Afflictions, whether Sickness, or Losses, or other Crosses and Disappointments, and neither murmur, nor repine, because God my Heavenly Father sends it, and hath promised, That if I love Him, to turn all these Troubles unto my unspeakable good, and design an infinite recompence in Heaven for my Patience. *Jam. 1. 12. Rom. 8. 18. Heb. 12. 7, 8, 9.*

6. I must study great Simplicity in my Thoughts, Words, Actions, Garbs, Cloaths, Furniture, Houses, Meat, Drink, and the like, and avoid all things that may put a stop to my Progress in a Spiritual Life; and particularly, all such Recreations, as may dull and damp good things in me, or bring upon me an aversion from that goodness and simplicity, which was in Christ and his Apostles, and the Primitive Christians, 2 Cor. 1. 12. Matt. 10. 16. Phil. 2. 5. 1 Thess.

3. 22. I must in all places where ever I am, watch over my Thoughts, and Speeches, and Expressions, and Actions, because God hears, and sees me, and is every where present; and take heed, that neither any Temporal Profit, nor Pleasure, nor the Favour of Men, make me say, or do, or comply with any thing that is sinful, and I suspect to be so, Psal. 139. 1. 21. 2 Macc. 12. 36. Col. 3. 6. 1 Thess. 4. 5. 1 Tim. 5. 22. 1 John 1. 21.

8. I must

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8. I must not use equivocations, or mental reservations, when I speak, or take an Oath, or promise any thing, or make a bargain, nor tell a lye wilfully, or wilfully, though I might gain all the Riches of the World, or could save my life by it; but speak the Truth, when ever I think fit to speak, or give an answer, let the inconvenience be what it will, or the danger never so great, *Ephes. 4. 28.*

1 Pet. 3. 15.

9. I must take special notice of the various dealings of God with my Soul and Body, and praise, and admire him for those Providences, whether Spiritual or Temporal, as many as come within my cognisance.

10. I must praise him when I rise, when I lye down, when I sit up, when I walk, when I eat or drink, or get any lawful gain, or Men are kind and favourable to me, *Eccl. 11. 12. Psal. 103. 5. Matth. 6. 26, 27. 1 Cor. 10. 31. 1 Thess. 5. 18.*

10. I must do the same kind of things, favour.

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favours, and services to other Men, which I would have other Men, who are in such circumstances, do to me, and therefore must be charitable, just, honest, faithful, sincere in all my dealings with them, and put a good construction on their doubtful actions, because I would have them be so, and do so to me, *Matth. 7. 12. 1 Cor. 13. 4, 5, 6, 7. Rom. 13. 7, 8, 9.*

11. According to the condition, calling, or relation I am in, I must discharge my duty belonging to that calling, condition, or relation, with very great conscientiousness; as a Servant, I must be faithful and respectful to my Master or Mistress; as a Son or Daughter, very tender of my Parents welfare, credit, and command; as a Subject, obedient and loyal to the King, and those who are in Authority under him, in all lawful things; as a member of a publick Church, careful to preserve its peace and unity; as a Husband, or Wife, loving, kind, and amiable to my yoke-fellow; and in the lawful cal-

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ling God hath placed me in, diligent and industrious. *1 Pet. 2. 13, 14, 18. Eph. 5. 1, 4, 5. Col. 3. 18, 19, 20, 21, 22. Col. 4. 1. Rom. 12. 11.*

12. I must delight to think of God, and delight to speak of Spiritual things, and delight to do the Will of God; and delight in all these, and in other good Works, more than in the gaudes, pomp, glory, and vanity of this present World.

I must use the World, as if I used it not; and be very indifferent whether I have much of this Worlds Goods or no: and my chief Aim and Design must be to get a Share in God's everlasting Kingdom. *Matth. 6. 33. 1 Cor. 7. 29, 30, 31. Psal. 112. 1. Psal. 139. 17. Psal. 119. 72.*

Consc. Why art thou obliged to do all this, in order to Salvation?

Christ. Partly, because God my Supreme Governour, expressly commands these things to be done; partly, because Eternal Happiness is promised to none but such, as in good earnest apply

apply themselves to the performance of them; partly, because infinite Glory is a thing of that consequence, that it deserves these pains, and this excellent temper; partly, because the Love of God to me is so great, that I can do no less in common gratitude.

Math. 5. 20. Matth. 19. 17. Luk. 13. 24. 2. Cor. 5. 14.

Conf. What is that mighty Love of God that challenges such gratitude?

Christ. When with the rest of Mankind, I was lost, and undone in my first Parents, depriv'd of all hopes of Mercy and Pardon, and Salvation; the Eternal Son of God to restore me to God's favour, and to make me capable of Pardon and Eternal Salvation, took my Nature upon him, became Man, suffered and died for me; and having by his death purchased this Pardon and Salvation for me, offers me these Mercies upon condition of obeying the aforesaid Precepts.

Joh. 3. 16. Rom. 5. 17, 21. 2 Cor. 5. 19.

Conf. But what if thou hast not obeyed

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obeyed these Precepts of the Gospel, is there any remedy or hopes to recover the favour of God?

Christ. I must necessarily repent of my disobedience with all speed; and make it my business for the future, to live up to those Rules, in despite of all commands and allurements from Men to the contrary: and upon this repentance, sincere resolution, and earnest endeavours to obey them; I may certainly hope for Pardon and Salvation, because he hath promised it, *Matth. 11. 28, 29. Es. 55. 7. Jer. 2. 12, 13, 14.*

Consc. But is it possible, dost thou think, for any Man to obey, and live up to these Precepts?

Christ. If it were not possible for me to obey them, I cannot imagine why God should peremptorily require it of me: and therefore I may certainly so far obey them, as not to act willingly, or wilfully, or deliberately against them; and so perform them, as to make them the settled Rule

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Rule of my Thoughts, Desires, Words, and Actions, if I will but use the means, God hath prescribed in order to this Holy Obedience, *Matth. 25. 26, 27. 1 Cor. 10. 13. 1 Job. 5. 3.*

Conse. What are those means, whereby this Holy Obedience may be attained?

Christ. They are Eight, 1. Consideration and Thinking. 2. Earnest Prayer for the assistance of God's Grace and Spirit. 3. Diligent Hearing and Reading the word of God. 4. Asking advice, and consulting with faithful Ministers of the Gospel. 5. Self-Examination. 6. A right apprehension of the Nature of God, and of Spiritual things. 7. Humbling the Soul with Fasting. 8. A conscientious use of the two Sacraments, the Son of God hath instituted, and ordained.

Conse. How is Consideration, and Thinking, to be managed?

Christ. I must seriously and frequently retire, and think with my self,

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that surely Gods promises, and threatnings will be fulfilled; that upon the moment of my death, there depends Eternity; and what a sad and forlorn condition I should be in, should Eternal anguish seize on my Soul, when it leaves this World; and though God be patient, yet he will not be mocked; that there is no Soul in Hell at this time, but would be glad to obey God, if they might be freed, and tryed once more here on Earth; that a work of that concern is not to be neglected for trifles; that my Death is very uncertain, and a Death-bed is no place or time to bring my self to a habit of obedience, *Deut. 32. 29. Psal. 90. 12. Psal. 50. 22.*

Conse. What is the nature of Prayer, and earnest begging for Grace and assistance of Gods Spirit?

Christ. I must take care, that my Heart and Mind do pray as well as my Lips; I must be sensible of what I pray for, and fix my Thoughts upon God in Prayer, and earnestly long for

for his Grace and Mercy; and be importunate with him, pray often, and with fervour, like a person that am concern'd at the danger I am in; I must watch against wandering Thoughts, or expel them when they come in; and my Soul must esteem and prize the grace of God, and assistance of God's Spirit, above all the advantages of the World, and be restless till I get it, and take notice how God hears and answers my Prayers, *Joh. 4. 24. Psal. 66. 18. Psal. 83. 1. Psal. 16. 8.*

Conf. What dost thou mean by diligent hearing and reading of the word of God?

Christ. When I read or hear it, I must read and hear it with attention, and resolution, to know God's Will, that I may do it: Before I read and hear it, I must beg of God to enlighten me, and to imprint those good Lessons, I shall hear or read, upon my Soul, and to make them effectual to me; I must apply the general

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commands I read and hear, to mine own Soul; and believe, that what God commands all Men, as Christians and Believers, he commands me in particular. I must watch against wordly Thoughts in reading, and hearing; and remember I do sin, if I do not mind what I read or hear, *Luk. 8. 18. Mark 4. 24. Job. 5. 39. Psal. 119. 18.*

Consc. In what manner must thou ask advice of faithful Ministers of the Gospel?

Christ. I must go to those who are very serious, or send for any of them, and ask them about the state and condition of my Soul; and what I must do to secure God's favour; how I must go about the great work of Salvation; and beg their direction in performing the Will of God; and acquaint them how it is with me; what Temptations I am subject to, and what Corruptions I am inclined to; and intreat them to tell me, how to be rid of them, and oblige them to help

help me with their Prayers, and encourage me to a vigorous pursuit of the everlasting Riches; and when I have done so, must follow their Advice and Counsel, *Acts* 16. 30, 31, 32. *Mark* 10. 17. *Phil.* 3. 17.

Consc. And what is to be done with Self-Examination?

Christ. I must frequently look into my Thoughts, Words, and Actions, and see whether they are agreeable to the Rules of the Gospel; every night, I must take an account of my self, and consider what I have been doing in the day time; whether I have not told a Lye, deceiv'd no body, broke forth into no passion, done good, resisted temptations, been often with God in Prayer, taken notice of God's Providences, &c. that where I have done amiss, I may watch against it the next day; and where I have done well, I may admire the goodness of God, and praise him for it, *Psal.* 4. 4. *2 Cor.* 13. 5. *Lam.* 3. 40.

Consc. What apprehensions must

B 5 thou

18 *The True Nature of the*
thou have of God, and Spiritual
things?

Christ. I must believe,

1. That God is a Spirit Omnipre-
sent, Omniscient, infinitely Good,
and Wise, and Holy, and Just, and
will be a Rewarder to them that di-
ligently seek him; and punish the
Disobedient, either here, or hereaf-
ter, or both here and hereafter, *Heb.*
11. 6. *2 Theff. 1. 6, 7.* *Psal. 58. 11.*
Psal. 50. 21.

2. That this God is our Supreme
Governour, and hath revealed him-
self to be Father, Son, and Holy
Ghost, or our Creator, Redeemer,
and Sanctifier; and that there is some
resemblance of these Three in One in
the Sun, in which is the Light and
Heat and Beam, which Three make
but one Sun, *1 Job. 5. 7.* *Matth. 28.*
19. *2 Cor. 13. 14.*

3. That all Mankind fell in *Adam*,
the first Man, and by that Fall, mo-
ved God to withdraw his Love and
Favour from them; and that God
the

the Son, in consideration to our Nature, became Man of the Virgin Mary, suffered and died, and by his death rendered God the Father, ^{for} rather the whole Trinity, kind and propitious to us, and willing to receive us into Favour, and to give us Pardon and everlasting Life, upon the conditions of repentance and unfeigned obedience, and therefore justly called Christ Jesus, ^{and} the Anointed Saviour. *Rom. 8. 34. 9. 10. Gal. 4. 4, 5. Matth. 1. 21.*

4. That the Scripture, where all this is revealed, is the word of God; because the Men who revealed this in Scripture, were inspired by the Holy Ghost, and in confirmation of it, wrought true Miracles, Miracles levelled against the power of Sin, and impossible to be done by humane strength: the truth of which Miracles hath been conveyed down to Posterity, by multitudes of eye-witnesses, and from them received by all Christian People, *Heb. 2. 1, 2, 3, 4.*

5. That

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5. That the promises and threatenings of the Gospel, will infallibly be fulfilled sooner or later, because God cannot lie. *Tit. 1. 2.*

6. That our Soul is not our Breath, nor our Blood, nor the Spirits of our Blood, but a Spiritual Substance, able to live, and act without this gross Body, we carry about us; and will immediately, upon leaving this Body, be obliged to appear before God, and to give him an account of its good and evil Works; and according to the prevalency or predominancy of either, be made sensible of the Sentence of absolution, or Condemnation, which shall be pronounced at the Day of Judgment, *Luke 16. 22, 23.*

7. That at the end of this World, there will be a solemn day of judgment, wherein the Bodies of all Men shall rise, and be re-united to their Souls; and their Thoughts, Words, and Actions, be brought to light, and judged, and Sentence solemnly pronounced;

nounced; and the Good command-
ed to take possession of Eternal Joys,
and the Bad to go into Everlasting
Torments, 2 Cor. 5. 10. *Matth.* 25.
31. 46.

8. That God requires no more of
us, than we do of our Children, and
Servants, and that's Love; and that
this Love, if it be true, and hearty,
must necessarily discover it self in Re-
pentance, and sorrow for offending
him, and a sincere endeavour to
please and obey him for the future,
Luk. 6. 46. *Malach.* 1. 6.

9. That though by nature we are
generally more prone to evil, than to
good, and have a stronger Byass to
Sin than Righteousness: yet God the
Holy Ghost, by his power and influ-
ences, will certainly assist, and help
us to abhor that which is evil, and to
cleave to that which is good; if so
be, that by earnest Prayer, Fasting,
and Meditation, we long, and breathe
for his help and influences, *Luk.* 11.
13.

10. That

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10. That all the service I offer to God, must be performed with my Mind, Will and Affections, or with my Inward Man, and with my Heart; and that, without my Mind have the greatest share in the service, it is insignificant, and rejected by God, *Prov.* 23. 26. *Matth.* 22. 37.

11. That by Believing in Scripture, for the most part, is meant nothing but obeying; and that he who obeys not the Precepts of the Gospel, doth not believe that they are either Divine, or necessary to be obeyed, or that the Gospel is infallibly true, *Act.* 6. 7. *Heb.* 11. 24, 25, 26. *2 Thess.* 1. 11.

12. That that frame of Spirit, which fits a Man for Eternal Happiness, is neither a customary frequenting of the Ordinances of God; nor shunning the grosser sins and vices of the Age we live in; nor being Master of a single Vertue; but a Spiritual temper of Mind, which puts us upon doing all that's necessary to be done in order

der to Salvation, Rom. 5. 6, 9, 10.

Conse. What are the Rules to be observed in humbling the Soul with Fasting?

Christ. I must frequently, as often as my strength will bear it, give myself to Fasting and Prayer; and on those Fasts, wrestle with God for growth in Grace, and strength against those sins I am most prone and inclined to, and greater courage against temptations.

I must give Alms on that day, for the refreshing of some poor Member of Christ; and spend the Day in Supplications, and Contemplations of my sins, and of the wrath of God, I have deserved, and of God's mercy to penitent Sinners in Christ Jesus, and in holy resolutions to be watchful over my Heart for the future, that I may perform those Duties I have formerly neglected; and imitate Holy Men and Women in their virtuous practices, Es. 58. 6, 7. Matth. 6. 17, 18. 1 Cor. 7. 5. 1 Cor. 9. 27.

Conse.

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Confc. Wherein doth the Conscientious use of the Holy Sacraments consist?

Christ. In entertaining right and suitable Notions of the nature of these Sacraments, and using them to those ends and purposes, for which they are designed, *Matth. 6. 22. 1 Cor. 10. 31.*

Confc. What Notions must thou entertain about these Sacraments?

Christ. 1. That these Sacraments are in the nature of solemn Vows and Protestations, That I will be faithful to God in Christ Jesus, by the assistance of the Holy Ghost; or in the nature of Covenants, where God and man do mutually engage themselves one to another; or in the nature of outward visible Signs, whereby some spiritual thing is represented, *Rom. 4. 13. Exod. 13. 9. 1 Pet. 3. 20, 21.*

2. That these Sacraments are ordained and instituted by the Son of God, my Saviour; and that Baptism and the Supper of the Lord, are all the Sacraments, that are either given by

by Christ to the Church, or need to be receiv'd by the Church of Christ, *Matth. 28. 19. 1 Cor. 11. 23.*

3. That Baptism is a significant Ceremony, whereby Children, Men, and Women, are washed with Waters, which Washing imports God's pardon of our sins, and our Duty to keep our selves pure from Sin for the future; God promising the one, and we the other, *1 Pet. 3. 21. 1 Cor. 6.*

4. That though Children can make no such promises, yet it's fit they should be Baptized; because they are part of the Nations which Christ would have Baptiz'd, and are Disciples, and in the Covenant of Grace: and it's enough, that other persons promise for them as their Guardians; which promise they are bound to perform, when they come to be of Age, *Acts 2. 38, 39.*

5. That the Bread and Wine, set before the Congregation in the Sacrament of the Lords Supper, represents,

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sents, or puts me in mind of, the Crucified Body and Blood of Christ; or rather, of the benefits of Christ's Death, which are, pardon of Sin, and a right to Eternal Bliss: and moreover, assures me, that if I eat and drink in this Sacrament with unfeigned purpose of mind, to make Conscience of whatever Christ commands me, that the benefits of Christ's Death and Sufferings, *viz.* God's Pardon, and a Right to Everlasting Glory, shall be verily be applied to me, and become one with my Soul, as the Bread and Wine, which represents these benefits, becomes one with my Substance, 1 Cor. 10. 16.

6. That coming to the Lords Supper, is the strongest engagement to a Holy Life; because I do there personally, freely, and solemnly remember the death of Christ, and that my sins caused his death; and do protest to allow my self no longer in them, but to imitate *Christ Jesus* in his Meekness, Patience, Humility, Charity, and Good-

Goodness, 1 Cor. 11. 24, 25.

Consc. How must these Sacraments be used, in order to thy present and everlasting Comfort ?

Christ. 1. As to Baptism, I must be baptized but once, because that initiates, and admits me into the fellowship of Christians, and gives me a Right and Title to the use of the means of Grace ; and this need to be done but once : All that is to be done after this , is to keep a good Conscience towards God, and towards Man, in the use of those means, according to the promise made for me when I was washed with Water, *Ephes. 4. 5.*

2. As to the *Supper of the Lord*, that requires my frequent coming ; because I stand in need of frequent renewing, not only of my Repentance, and love to God, and charity to my Neighbours ; but of the motives and enforcives to these Graces, whereof the remembrance of the love of God in the death of Christ, is the greatest, and most remarkable, 1 Cor. 11. 26.

most remarkable of our Lord's
 the Lord of Christ is the great and
 remembrance of the love of God in
 gives to his Graces, whereas the
 house, but of the motive and ratio-
 to God, and charity to my neigh-
 borhood of my neighbor, and the
 I stand in need of them in looking
 requires my neighbor coming; because
 2. As to the shape of itself, that
 was washed with Water, Luke 4: 5.

to the promise made for me when I
 in the life of those means, according
 once towards God, and towards Man
 after this, is to keep a good Conscience
 done pureness: All that is to be done
 means of Grace; and this need to be
 Right and True to the life of the
 ship of Christians, and gives me a
 state, and admits me into the fellow-
 baptized but once, because that in
 (Cant. 6. 4. As to baptism, I must be

everlasting Comfort?
 be used, in order to thy peace and
 Comfort. How must the Sacrament
 be used, 1 Cor. 11: 24, 25.

Comfort in Baptism.

THE
Fire of the Altar :
OR,
DIRECTIONS
Concerning the
Worthy Receiving
OF THE
LORDS SUPPER.

THE
Fire of the Alcazar:
OR
DIRECTIONS
Concerning the
Mortally Accusing
OF THE
LORDS SUPPER.

CHAP. I.

*A preparatory Meditation to bring
the Mind into a serious frame.*

Conscience.

IS it not fit, O my Soul, thou
shouldst pause a little on thy Re-
deemers Death, before thou goest to
remember it with the Congregation?
There are those Charms in that Death,
which, if rightly viewed, will be in-
vincible Motives to thee to dye to a
sinful Life, and to embrace the Holy
Life of Jesus.

Shouldst not thou think; Shouldst
not thou cry,

O that I had Wings like a Dove,
that I might fly away to Golgotha,
and behold the dreadful Spectacle of
God

32 *The Fire of the Altar.*

God crucified for the sins of the Children of men! A mighty Mystery this! To the *Jews*, a Stumbling-block; and to the *Greeks* foolishness: What all the Jewish *Rabbins* could not see, what the greatest Heathen Sages could not find out, that hath God revealed. O God! Thy Ways are not as our Ways, nor are thy Thoughts as our Thoughts. We entertain mean apprehensions of Thee, such as our narrow understandings yield; but thou lovest to do all things contrary to the measures, we poor Mortals take. This hath been thy method ever since thou hast thought fit to plant a Church in the World! Thou didst send *Lot* into *Sodom*, and, contrary to mens imagination, didst preserve him from the infection of that Beastly Crew. In the midst of an Idolatrous Country, thou didst bid *Elijah* stand up, and declare thy Name to the besotted *Israelites*: a place, where to own the true God, was fatal; and to make mention of thy Worship, Heretic: where

The Fire of the Altar. 33

where to profess thy Faith, was counted madness; and not to imitate the Luxury of the Age, a crime unpardonable. Among the wicked men of *Ananias*, thou didst separate *Jeremiah* for the Prophetick Office; and in the Land of *Uz*, crowded with Pagans and Infidels, gavest *Job* a heart to fear thy Providence. Out of *Uz*, the Metropolis of *Chaldean* Superstition, thou didst call the Beloved *Abraham*; and vouchsafedst to him the knowledge of thy Will, in a crooked and perverse Generation. Thou didst fill the bashful *Moses* with courage to talk to Kings; and a timorous *Aaron*, by thy Order, can controul Atheists and Idolaters. Thou lovest to create a World out of nothing; and to call things that are, out of those which do not appear. Thou lovest to do things, which to us seem impossibilities; and when the Fig-tree doth not blossom, lovest to produce most pleasant Fruit. When calamities are become dangerous, and

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past remedy, thou lovest to shew thy
healing hand; and when no probable
liues of help appears, declarest thy
Power and Glory. Thou lovest to
bring forth Grapes from Thorns, and
Figs from Thistles; and out of a
barren Soil, or cursed Ground, many
times leavest the richest Spices grow.
When all Mankind lay in darkness,
and was covered with the shadow of
Death; When Devils play'd about
them, and the furies of the Burning
Lake laid hold of them; When the
fiery Dragon was ready to devour
them, and the old Serpent going to
swallow up their Souls: behold, thy
Son appears from Heaven, frights the
Powers of Darkness, and all immedi-
ately disappear.

II.
Ah! My dearest Jesu! Meekest of
Kings, and fairer than all the Children
of Men! I behold thee reigning, and
hanging on the Cross! Reigning:
For

The Fire of the Altar. 35

For in despite of all the reproaches of thine Enemies, thou wast still the everlasting King, and Saints and Angels bowed to thee; when thy Body was torn, bruised and wounded on the Tree, their reproaches could not dethrone thee, their virulent Tongues could not make thee less than thou wert: These impotent wretches might bark at the Sun, but could not eclipse its Glory. Thou couldst have destroy'd their Tongues, but wouldst not; and it was a Royal act, not to punish them when thou hadst the greatest provocations. O my Lord! I see Thee blotting out the Hand-Writing, which was against me! How red were the Characters! How bloody were the Lines! yet thy Blood makes them as white as Snow,

III.

O my Lord! I hear thy words sharper than any two-edged Sword, and piercing, to the dividing asunder

36 *The Fire of the Altar.*

der of the Bones and Marrow : I hear thy Complaints, I mean, which broke the Rocks, and shook the Earth, and shall not my heart be moved at them ? For Thee, the Son of God, to cry out, *My Soul is exceeding sorrowful, even unto death !* Who can hear this ? Who can think of it, and not stand confounded ! For Omnipotence to sink thus ! For infinite Perfection to faint thus ! For Him that sat on the Circle of the Earth, and before whom all Nations were as Grasshoppers ; for Him thus to swoon, thus to weep, thus to mourn ! What could be the reason ? O thou Prince of Peace ! For the iniquity of thy People, thou wast struck ; for the sins of the World, thou didst suffer banishment, and wast used, as if Thou hadst not been anointed with Oyl, or been guilty of the crimes, Thy Foes accused Thee of. The Snares of Death did encompass Thee, Thy Friends forsook Thee ! and Thy Heritage, like a Lion
out

The Fire of the Altar. 37

out of the Wood, did roar against Thee! O my Bowels, be ye troubled at this remembrance! O my flinty Heart, canst thou see Thy Lord, as it were, crucified before thine eyes, and not break out into Floods of Tears! O Jesu! Thou cryest to thy Father, and he hears Thee not! He seems to be cruel to his Son, and deaf to Thy lamentations! The windows of Heaven seem to be shut, and a Veil to be drawn over all the Joys and Comforts and Consolations, that formerly water'd and enrich'd thy Soul! See how dry, and barren, and burnt up, this precious Soil appears. No Showers from above come down, no Sun shines upon it; the Stars of Heaven withhold their influence, and scarce an Angel will stir to Thy assistance. O Thou who art all Glorious within, and art Thy self the Glory of the Universe! Were my Sins laid in a Balance, they would weigh heavier than the Sand on the Sea-shore; and then, What need I wonder, that Thou

C 3 cryest

38 . . *The Fire of the Altar.*

cryest so loud under the heavy Load?
For the Arrows of the Lord stick in
Thee, and his hand presses Thee
fore.

IV.

O Blessed Nazarite! whiter than
Snow, brighter than the Sky, purer
than the Sun; How is Thy Face dis-
figured with Grief! How do Thine
Eyes languish! How dismal dost Thou
appear! Is this the Face that was the
Perfection of Beauty? Is this the Face
that was once the Desire of all Nati-
ons? Is this the Face which so many
Prophets and righteous Men have de-
sired to see? Is this the Face that *Abra-
ham* long'd to behold, and the Patri-
archs were ambitious to have a view
of? Is this the Face admired by Angels,
and dreaded by Devils? What is thy
Beloved more than another Beloved?
O Thou fairest among Women! Is
this the mighty Bridegroom of the
Church, who was once transfigured

on the Holy Mount, and his Face did
shine as the Sun, and his Raiment be-
came white as the Light? Is this he,
whom God anointed with the Oyl of
gladness above his Fellows; whose
Garments smell of Myrrh, Aloes and
Cassia; and cast such a Scent, that the
Daughter of Tyre came with a Gift,
and the rich among the people en-
treated his favour? How is he alter'd!
How is his Countenance chang'd!
How is the Gold become dim, and
the fine Gold changed! Yet still Thou
art lovely to a Soul that sees farther
than the outside. Still Thou art a
Cordial to fainting Spirits. Still Thou
art a Fountain of living waters. Still
Thou art the Joy of the whole Earth,
the Light of Heaven, and the Song
of Zion. My thoughts, O Lord, shall
follow Thee to the Cross. Methinks
I see how Thou art going to die; Thou
lookest back on thine Enemies, and,
notwithstanding all their Affronts, of-
ferest them mercy. O Incomprehen-
sible Goodness! Even then when Thou

art lifted up to the infamous Tree;
 Thou drawest and invitest all Men to
 Thee. Thou preacheſt on the Croſs,
 and Thy very wounds are Sermons to
 the Children of Men; and thy blood
 trickling down, is an exhortation to
 Repentance. Surely it is good for
 me to adhere unto Thee, and to count
 it death to be ſeparated from Thee.

V.

O whither ſhall I go but to Thee,
 who haſt words of Eternal Life! Thou
 art my Sun, by Thee I ſhall be enlight-
 ned; by Thee my Soul ſhall be war-
 med; O how comfortable are Thy
 beams! What a progreſs muſt that
 Soul make, on which Thou ſhineſt,
 and darreſt Thy glorious Rays! Thou
 art that lofty Cedar, whoſe boughs o-
 ver-ſpread the Believing World!

VI.

Under the ſhadow of that Tree
 will

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will I rest. It is for the healing of the Nations. I will be glad in the Lord, and rejoyce in my bleeding Jesus. While the World despises Thee, I will honour Thee; While great Men pass by, and regard Thee not, I that am poor and needy, will wait to be refreshed by Thee.

VI. In thy blood I have found glory.

Go ye fools. Be ye enamoured with your Trifles, admire your Butterflies, Idolat on your sensual Pleasures. Here is one that looks charming in his Tears, lovely in his Blood, amiable in his Wounds, and is more beautiful in the midst of all his distresses, than the brightest Virgins Face, adorned with all the glittering Treasures of the East.

VIII. O my Strength in Thee I desire to be comforted, and supported.

anoint my Eyes with thy Sovereign
 Eye-salve, and I shall see, and live.
 O that the Clouds which dwell on
 my Understanding, were dispersed,
 that I might look upon Thee steadfast-
 ly! O then Thou wouldst appear
 more lovely to me on the Cross, than
Cresus in his Throne, or *Solomon*
 in all his Glory. God forbid that I
 should glory in any thing, save in the
 Cross of Christ. In this lie hid vast
 treasures of Sweetness! O my Jesus!
 Make me conformable to Thy death,
 and give me leave to carry Thy marks
 in my Body: let me be crucified with
 Thee, and let Christ for ever live
 in me.

IX

Canst thou live in a Soul that hath
 abused Thy Mercy, slighted Thy Pa-
 tience, and so often baffled the stra-
 tagems of Thy compassion? I believe,
 Lord! O help my Unbelief. Thou
 camest to call, not the Righteous, but
 Sinners.

Sinner to repentance. Oh then my Husband will love me, my Redeemer will come and live with me; for my repentings are kindled, I hate the sin that have defiled my Soul! Away, ye Swine! Here are no Devils to enter in. I am to receive my Bridegroom into my heart. Come, Lord Jesu, Come quickly! Thou art the welcomest Guest I know! How happy shall I be, if Thou wilt lodge in this earthly Tabernacle! Happier than if all the Angels of Heaven took up their habitation here! O ye belov'd Jews, what makes you run so fast to kill the Lord of life? Ye cannot live without him, and what evil spirit doth possess you, to kill and murder him? Can you think of his Miracles, and do so? Can you reflect upon his Doctrine, and attempt such villanies? Can you remember how he taught you

you in the Temple, even to astonishment, and venture on such proceedings? Can you call to mind how he hath purged your Countrey of Devils, and your Sick of their Diseases, and suffer the Devil to enter into you?

XI.

O dreadful spectacle! O that my Head were Water! Who will rise with me against the wicked? O Thou that art purer than the Lilies, purge me with Hyssop, and I shall be clean; wash me, and my filthiness shall not be seen! O bathe me in the Fountain open'd for the House of Judah, and Jerusalem; and I shall look fairer than the Children, which fed on the Meat of the King of Babylon's Table. O my God, I thirst for Thee, as dry Land after Water. My Soul flies and flutters about, like Noah's Dove, and can find no rest, till it gets into thy Ark. Great Gate of Mercy, open

to me; hide me from the wrath of an
offended God, and make a Covenant
of Peace with me. Ah! Who would
not love Thee, that hearest Thee pray
for Thy greatest Enemies.

XII.

O lovely Bridegroom of my Soul!
Wound my Heart, that it may be sick
of Love. How kind art Thou, eve-
n to Thy most hard-hearted foes!
What a Motive is this to love Thee!
What needest Thou care what becomes
of stubborn Sinners! Why shouldst
Thou trouble thy self about Wretches,
that will have none of Thee, that will
have their Dirt and Dung, and Trash,
and Husks, and prefer these trifles
before Heaven, and a Sea of Glory?
Thou canst live without the society
of Men; at least, Thou need'st no
such company: yet thou londest for
their Pardon and Happiness, as if
they had been Thy greatest friends.
Was ever Goodness like this? O that

my

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my Thoughts and Contemplations
might be always busie about this
Love! This is no vulgar Love! The
Love of David to Jonathan; the
Love of Jacob to Rachel; the Love of
Brethren, Sisters, Friends, will bear
no resemblance here! Moses his Love
to the Israelites, for whose sake, and
so they might but continue in God's
favour, he was content to be blotted
out of God's Book; and St. Paul's
wilt to be even accursed of Christ,
for his Kindmen of the Jewish Nation:
these demonstrations of Love come
somewhat nearer; but still Thy love,
my dearest Lord, surpasses all these,
as the light of the Sun doth that of
the Moon, and the lesser Stars. They
borrow'd their love from Thine, and
lighted their Candle by Thy brighter
Fire; that which was excess of love
in them, was but a spark of that Cha-
rity, which over-spread thy larger
Bowl. their Reason and Flapiness
about their greatest friends
and Ourselves like this. XIII. They

Heart away. What Heart can see Thy
Beauty, and how being enamoured
with it? Thou dost ravish my soul
They did but wish to dye for the
People. Thou didst actually expire
for their good: their Love was confined
to a single Nation; Thine extended
to the whole World. These Men
were still their friends, that they wish'd
to be miserable for; but those, Thou
sufferest for, were Thine Enemies:
Their love had great defects mingled
with it; but Thine was pure and spot-
less. Theirs had Clouds and Mists to
darken it; Thine was all Light and
Glory. Theirs was a sudden trans-
port, which might not last many days;
but Thine was constant to a Miracle,
and those whom Thou lovedst, Thou
lovest unto the end.

XIV.

Great Emperour of Souls! Thou
changedst betwixt Thieves, and not
without reason; for Thou stealest the
Heart

48 *The Fire of the Altar.*

Heart away. What Heart can see Thy Beauty, and forbear being enamoured with it? Thou dost ravish my Soul with thine Eyes of pity. To see Thee cast a favourable look on such a Monster as I am; Who can forbear falling in love with so much clemency? I am a Captive in this World. The Law of my Members makes me captive to the Law of Sin: O take me by force from that Prison! O set me as a Seal upon Thy Heart! Rule Thou in my Members; Erect a Trophæe over my Head, and rejoice in conquering me. O let me be content to undergo the Cross, and reproach with Thee; that Thou mayst remember me now Thou art in Thy Kingdom! O remember me with the favour Thou bearest unto thy People!

XV.

O my Jesus! Who can hear Thee cry I Thirst, and not wish for Rivers of Tears? What canst Thou thirst for,
but

but the Salvation of Mankind? Thou camest for that purpose from Heaven; leftst those brighter Mansions, to invite poor Sinners to the mighty Banquet there. For this Thou didst travel up and down, and enduredst Cold and Hunger, and Weariness; for this Thou wroughtest Miracles; for this Thou didst entreat, rebuke, preach the Word in season, and out of season; for this Thou couldst be content to want a place where to lay Thy head; for this Thou taughtest daily in the Temple, sometimes on the Mount, sometimes in a Ship, sometimes in a Desert; for this thy Soul did long; for this Thou sufferedst; for this Thou wast buffeted, beaten, bruised and wounded, even because Thou wouldst not give over calling poor deluded Sinners to a sense of their Duty; for this Thou thirstedst here; The rude multitude fancies it is either Water or some Cordial Thou wishest for: They measure Thy condition by their own sensual appetite. But they were po-

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I never desire that glow'd in Thy Breast.
 It is Water, indeed, Thou thirstedst
 for; but such Water as *David* made
 his Bed to swim in. The Tears of a
 penitent Soul are the Wine Thou
 longest for; They are the Drink the
 Son of God thirsts after. Weep,
 weep, mine Eyes, that the Lord Je-
 sus may drink, and be satisfied! O
 Lord, I have given Thee Gall to
 drink, I have offered Thee the Cup
 of trembling and astonishment. Ah
 bitter, Ah, wretched Drink! worse
 than the foulest Orich-water! Drink,
 my dearest Lord, *Drink of the Brook*
of David's Tears: Drink of these Tears:
 Drink of the Holy Water, I do shed.
 It is the Sweat of a grieved Soul;
 of a Soul weary of Sin, and heavy
 laden with the guilt of it. My Heart
 melts, my Soul dissolves at the thoughts
 of my follies. Drink up this Heart of
 mine, and let it mingle with thy
 Bowels of Mercy. Here, O Lord,
 accept of the Vows I offer Thee!
 Behold, and visit this Vine, which
 thine

The Fire of the Altar.

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Thine own right hand hath planted :
Shine upon it, Lord ; let it bring
forth pleasant Grapes, no more Grapes
of the Vine of Sodom ; but Grapes
sweet, and which may cheer the
Heart of God and man.

XVI

The Drink Offerings I bring to
Thee, are insatiable Desires after
Thee, the most fervent breathings of
my Heart after Thy Grace and Mer-
cy. O receive them graciously, and
love me freely. I bring no Rivers of
Oil, no Rams, no Bulls with
Horn and Hoofs. Thou desirest not
Sacrifice, else would I give it Thee ;
Thou delightest not in Burnt-offerings :
Thou wilt take no Bullock out of my
House, nor He-Goats out of my Fold ;
for every Beast of the Forest is Thine,
and so is the Cattel upon a thousand
Hills. Thou knowest all the Fowl
of the Mountains, and the wild
Beasts of the Field are Thine. If

Thou

32 *The Fire of the Altar.*

Thou wert hungry, Thou wouldst not tell me; for the World is Thine, and the fullness thereof. Thou wilt not eat the Flesh of Bulls, nor drink the Blood of Goats; but the Offerings Thou expectest, are Thanksgivings, and paying my humble Vows to Thy Divine Majesty, and calling upon Thee in the Day of trouble. O my God! my Soul fainteth for Thee, when shall I come to appear before Thee? My Soul is cast down within me; When wilt Thou comfort me? I long for thy Salvation; I hunger and thirst after Righteousness; I see Beauty and Splendor and Excellency in it, and would fain be cloathed with that Ornament. Thou deservest my strongest desires, my most vigorous Breathings, my most lively Pantings after Thee. Not to long after Thee, is to be a Stranger to real Bliss; not to follow hard after Thee, is to be ignorant of Thy Riches, and the plenty of Thy House. But what do I talk of desires of a single Heart? Would

The Fire of the Altar. 53

Would to God, that all Mankind might offer unto Thee their reasonable service; Thou deservest it, and deservest all the love of Angels too. But Thou desirest nothing so much as the Hearts of the Children of Men. The Angels are happy already, only Mankind lyes ingulfed in misery; and so great is Thy Charity, that having taken their Nature upon Thee, Thou wouldst willingly make them equal with Angels.

XVII.

Great Darling of the Holy Trinity!
What haste dost thou make to dye?
How dost Thou run to redeem the
Sons of Men! Nothing can hold thee,
nothing can restrain thee; not thine
own Greatness, not thy Majesty, not
thy being the Son of God, not love
to thine own preservation. Thou didst
love me better than Thy self. How
didst Thou fly to my deliverance!
How dost Thou leap in to prevent
my

54. *The Fire of the Altar.*

my hurt) No Devils can fright Thee, no danger terrifie Thee, no pain discourage Thee, no anguish make Thee afraid. Thou longest till the great Work be done. The other Malefactors that are crucified with Thee (what honour had these Wretches, and yet were not sensible of it! One at last opens his Eyes, and sees it, and stands amazed; these) held out longer on the Gibbet, but Thou bidst death come away, and seize Thy Life. It's a pleasure to Thee to die. O surprising Mercy! Other men seek to escape Death as long as they can; they run away from the sight of the Monster; if they do but see the shadow of it, they tremble, and to them death is truly a King of Terrors. Thou goest out to meet it, as that which must put an end to thy sufferings, and my misery. It's death to thee not to die. Thou chidest it for staying. Thou hast a Baptism to be baptized with, and Oh what wouldst Thou that it were accomplish'd!

XVIII. Ah!

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the Poor, and a Star to the Aged:
Thou didst call the Widows Heart
to sing for joy: Thou didst deliver
Ab! My Lord, I see Thy dying
Lips, from which dropt Speeches
sweeter than Honey, and the Honey-
comb. Death is going to close them
up, yet O vouchsafe me a look that
may refresh my Soul. And now the
Glory is departed from Israel: Thy
Saviour of the World gives up the
Ghost! O let me dy with Thee! O
draw me after Thee, and I shall live!
I wonder not that the graves open at
Thy death, and the Rocks rend, and
the Sun hides his Face; but I won-
der the whole Earth did not dissolve
and nature it self did not run into its
primitive Chaos and confusion.

XIX.

O my crucified Master! How ill
art Thou rewarded for Thy kindness?
Thou wert Eyes to the Blind, and Feet
to the Lame; Thou wert a Father to
the

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the Poor, and a Staff to the Aged :
 Thou didst cause the Widows Heart
 to sing for joy : Thou didst deliver
 the Poor that cryed, the Fatherless,
 and him that had no helper. Unto
 Thee Men gave ear, and waited, and
 kept silence at Thy Counsel ; after thy
 words they spake not again, and Thy
 Speech dropt upon them : The naked
 deck'd themselves with the wool of
 Thy Sheep ; and Thy door was open
 to the weary Traveller. But now
 they that are younger than thou, have
 thee in derision ; and they that were
 Children of Fools, Children of base
 Men, Men viler than the Earth, gape
 upon thee : Thou art their Song, and
 art become their By-word ; they ab-
 hor thee, and flee far from thee, and
 spare not to spit in thy face : They
 marr thy path, they set forward thy
 calamity : Terrours are turned upon
 thee, they pursue thy Soul as the
 Wind ; and thy welfare passes away
 as a Cloud.

of veram flomibon bna
O Lawd! befall XX.

O infinite Patience! Yet these Sin-
ners are offered Salvation by him,
whom they abused thus for Salvation!
What do I hear? O then there is
hope for me; I have been one of
Thy enemies! I have mock'd Thee by
my sins; I have denied Thy suffer-
ings by my contempt of thy Laws;
I have scorned Thee, by preferring
mine own Will before Thine; I have
spit upon Thee by my filthy commu-
nications; I have abused Thee by
sheltring my Sins under Thy Cross;
I have dishonoured Thee by my Life,
dishonoured Thee by my carelesness, bus-
sessed Thee by my impatience, af-
fected Thee by my pride, made light
of Thy Power and Goodness by my
mistrust of Thy Providence; under-
valued Thy Love by my affection to
vanity; and yet Thou stretchest forth
Thine arms to lay hold on me, art
loath to see me perish, unwilling to see
me

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me undone, and proclaimest mercy to
a forlorn Wretch! Blessed News! O
King of kings, Thou cryest, *It is ful-
filled*; The Work is done, the vast
Work of Redemption; Now Thy
Fathers anger is broke; Now the
Floud-Gates of Indignation are shut;
Now Heaven stands open; Now
Thy Fathers bosome is held out to all
that thirst after Thee.

XXI.

Hear this, all ye Prisoners! Listen to
this Message, ye guilty Souls! Come
all that are laden with a sense of Sin!
Open the Door! Throw off your
Chains! Run to this Rock! Make
haste to this Fountain! Kiss this Sun!
Make much of this Light! Embrace
this Mercy. Do you dispute the
thing? Do you question whether you
shall do it, or no? Is it possible you
can stand out? Is it possible you can
demur upon it? Is it possible your
Hearts do not turn within you? Can
you

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you refuse your Cordial? neglect the
Medicine that must recover you?
Flight the Remedy that must fetch
you to life again? O Jesu! Thou hast
done all things well; Thou hast made
the Blind to see, and the Dumb to
speak, and the Deaf to hear. O o-
pen Thou my Lips, and my Mouth
shall shew forth Thy Praise. Open
Thou mine Ears, and let me hear Thy
loving kindness betimes in the Morn-
ing. O open Thou mine Eyes, and
I shall see how Sweet and Gracious
Thou art.

XXII.

O my Life! Thou dyedst; and dy-
ing, fulfill'd Thy Fathers Will; for
indeed it was fit, that one Man should
dye for the People, and that the
whole Nation perish not. Ah! What
would Mankind have done, if
Thou hadst not paid the Ransome?
Whither must they have fled for re-
fuge, if Thou hadst not given Thy

60 *The Faint of the Altar.*

self a Sacrifice? They must have
 wandred about in Caves and Dens,
 destitute, tormented, afflicted, dis-
 console, lived in perpetual fear of
 Death, and the dreadful consequen-
 ces of it. Death must have been for
 ever a King of Terrors to them: If
 they had but look'd upon that Hell
 that Death would have open'd into,
 how could they but have lived in
 perpetual horror! There could have
 been no hope of Mercy, no proba-
 bility of Bliss; their Souls would have
 been in eternal confusion, always
 doubting, always afraid, always up-
 on the Rack. O my Jesus! Thou,
 through Death, hast deliver'd them,
 who, through fear of Death, were
 all their life-time subject unto bon-
 dage! Thou hast knock'd off their
 Shackles! loos'd their Bands! freed
 their Souls! set their Spirits at liber-
 ty! I feel the power of Thy Death.
 My Heart takes courage; O let me
 rise with Thee to Eternal Life! O let
 me not lye in the Mine, but set my
 Feet

Feet upon a Rock, and establish my
Going: I have gone astray like a
lost Sheep; O seek Thy Servant,
that I may not forget Thy Command-
ments.

XXIII.

Thou art the Bread which came
down from Heaven, and with the
Bread in Thy Sacred Supper, Thou
offertest me all the Benefits of Thy
Death and passion; such a Feast hast
Thou prepared for me! such a Table
hast Thou spread for me! My Soul is
invited to sup with the Lamb that
was slain! What an honour is this!
What a condescension is it! In this
Sacrament Thou erectest a Banner for
me, bidst me sit under Thy Vine, and
strengthen my self with the Fruit that
drops from it. Were all the Fishes of
the Sea, and all the Fowls of the
Air, and all the Beasts of the Field,
dress'd for my Entertainment, it
would not be so much as this plain,

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but Heavenly Diet is. Tell not me of *Belshazzar's* Banquet, nor of *Abraham's* Feast, nor of the rich mans curious Dishes; they are all Scraps and Offals to this Entertainment. Here my Blessed Redeemer courts my Soul; Here he makes love to a miserable Sinner; Here he presents me with the Riches of his Merits: No *African* Gold, no *Eastern* Pearls, no *Indian* Stones are to be compared with these. Here the Lord of Glory offers to marry me, to unite me to him, to make an everlasting Covenant with me, to be flesh of his flesh, and bones of his bones, promises to endow me with all his Goods, puts a Ring on my Finger, and bids me lye in his bosom. This is Honour, this is Glory, this is Preferment, which no Royal Courts can give, no *Solomon* can afford, no Emperour grant, no Monarch conferr, no King bestow. This is the mighty Wedding-Feast, at which the Blessed Angels wait; how should not they be there, when their

Master

The Fire of the Altar. 63.

Master is President, and Director of the Banquet? This puts me in mind of all the admirable things Thou hast done for me; in this Bread are contracted all the Dainties and Delicacies imaginable.

XXIV.

O wonderful Love I that wast not content to be known to me, but art willing to give Thy self for Food to me! What pains dost Thou take to melt my stubborn Heart! Thou art willing to live in me; Thou art willing to be one with me, that I may not warp from Thee. Thou art willing to be my Meat and Drink; not only my King to protect me, not only my Father to tender me, not only my Master to take care of me, not only my Saviour to snatch me out of the Burning Lake, not only my Mediator to secure me against Heavens vengeance; but my Diet too. Thou see'st my Soul wants Meat proper for her

64 *The Food of the Altar.*

nature: Alas! the World cannot be that Meat: That's a heterogeneous thing: as well may Angels feed on Hay or Grass, as my Soul on things that profit not. That which my Soul must feed on, must be something Spiritual. Thou, O Jesu! art that Great Spiritual Object my Soul must fix on; nothing else will content it: and when my Thoughts contemplate Thee, when my Soul meditates of Thy Charity, when my Affections love Thee, when my Desires long for Thee, when my Will submits to Thy sage Yoke, when all my Faculties delight in Thee, when Thou appearest lovely and charming, and amiable to my mind; then, then my Soul hath its proper Food, then it's like to live, then it's in a way to thrive, then it prospers, then it grows, then it gets a cheerful look, then the Angels visit it, the World perfectly sours it, sensual pleasures ruin it, carnal satisfactions make it barren. Then, O Lord; thou alone, canst make it flourish like the Palm-

The Fire of the Altar. 65

Palmitree, and satisfie it with the Ri-
vers of Thy Pleasures.

XXV.

O my Lord, how sweet is it to
suck Honey out of this Rock! Thy
Bread strengthens to a Miracle, and
Thy Bloud makes Souls drunk. It is
as the Dew of Idreman, and as the
Dew that descends on the Mountains
of Zion: for there the Lord com-
manded the Blessing, even Life for
evermore. O my God, I care not
for Abana and Pharpar now, nor for
the Rivers of Damafcus. I will stand
under Thy Cross, and open my
Mouth. O do Thou fill it! While
others go to rejoyce in their Corn
and Wine and Oyl, I will go to the
Supper of the Lamb. Here, Lord,
here is my Heart, ready to receive
that Heavenly Food Thou offerest
me. Awake, thou Eternal Spirit, a-
wake, blow upon my Garden, that
the Spices may flow out! O let this

D. S.

Manna

66 *The Fire of the Altar.*

Manna satisfie my taste, that I may forget the *Flesh Pots of Egypt*. Behold, Lord, here I make a Vow, That if Thou wilt give me this Bread to eat, which endures to Everlasting Life, Thou shalt be my God; I will serve no other Gods but Thee; Thou shalt command my Heart, my Desires and my Affections; and without Thee, no passion shall lift up its Hand or Foot in all the Land of *Goshen*: I will set Thee over all that I have, and all shall be at Thy dispose.

Christ, I feel my Heart warmed with this Consideration. I will now turn aside, and see this great Sight, who it is that hangs upon the Cross; and bleeds for my Sins. Oh! (it is the Son of God; He that was in the form of God, and thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a Servant, and became obedient to the Death of the Cross, that I might be made the Righteousness of God through him.

CHAP.

CHAP. II.

Of the Particulars to be observed before we come to the Lords Table.

Conscience.

BUT is there nothing else to be done by way of preparation for this Blessed Sacrament?

I love, which I have loved, and dearly loved, in Christ. O yes! For I must, First, Retire sometimes, and celebrate, and admire the love of God to me in Christ Jesus, in some such Reflections as these:

O Be astonished, ye Heavens, stand amazed ye Choirs of Angels, at the condescension of my God. I have betray'd him to the Philistines; yet he loves the miserable Wretch, and so loves him, that he gives his Son to redeem him.

O Lord.

O God,

63. The Five of the Miser.

O God, what dost Thou see in me?
Nothing but misery, nothing but rags,
nothing but poverty; and yet Thou
lovest me!

I am but Dust and Ashes, and will
God vouchsafe a Gracious Look to so
mean an Object? O Sovereign Being,
Didst Thou ever behold a viler Crea-
ture than I am? and wilt Thou go out
of the common Road of Love, and
spread Thy Garments over me, and
offer me Thy friendship?

O Love! which *Cherubim* admire,
and *Seraphim* adore! It passes under-
standing: it goes beyond my Cognition:
it confounds my Reason: I
admire the Love of a Prince to a Sub-
ject; but that will bear no resemblance
to this Love!

O God might have triumphed in my
Groom, glorified his Justice by my
Gripes; but pity shrouds in him, as
both no Barbs, it flows at large, it's
extended even to the most abject
Creature, and I am.

O Love!

Oh Love! How humble art thou!
 How silent art thou! Thou break-
 est through all the Clouds of Heaven
 to come down: Thou foregoest the
 Rules of Greatness and Majesty, to
 shew Thy Glory. That the Eternal
 Son of God should take Flesh upon
 him, and dye to give life to the World!
 Oh where can I parallel this Love! In
 willing of Love, I will speak
 of Love, I will think of Love, my
 very dreams shall be employ'd about
 it! O that I could write Panegy-
 ricks of it! Were not my Tongue
 confined, it should do nothing else
 but talk of Love. Love is Love, to which all natural
 Sympathies must yield. I see no end
 thereof: the farther I go in the search,
 the more I lose my self. But how
 should a creature find out the end of
 that which is infinite? Where shall I
 find out the spring of
 this mighty stream? Where shall I
 find the beginning of it? Alas! The
 line of Reason is too short! There
 is

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is no fathoming of this depth. Who can search into the recesses of Eternity? In that vast Abyss, the head of this great River lies; but who shall dive into it? It's enough that I am so happy as to be acquainted with it: It's enough that the Almighty hath revealed it unto Babes; even so, Father, it seemed good in Thy sight. (I can give no reason of it. Thy Love, Lord, was the cause of this Love; Thy Love was the motive: Nothing else could be any enforcive. I am sensible Thou art merciful, because Thou wilt be merciful. blood is born to

O Thou Eternal Wisdom, whom the Lord possessed in the beginning of his way, before his Works of old, who wast set up from everlasting, from the beginning, or ever the Earth was; when there were no depths, Thou wast brought forth; when there were no Fountains abounding with Water, before the Mountains were settled, before the Hills wast Thou brought forth, while as yet he had
not

not made the Earth, nor the Fields,
nor the highest part of the Dust of
the World; who wast there when he
prepared the Heavens, when he set a
compass upon the face of the depth,
when he establish'd the Clouds above,
when he strengthened the deep, when
he gave to the Sea his Decree, that the
Waters should not pass his Command-
ment: O Thou who wast by him, as
one brought up with him, who wast
dayly his delight, rejoicing always
before him, enlighten my Mind, that
I may have clearer apprehensions of
this Charity!

Arise, my Thoughts! Awake up
my Glory! See, O my Soul, how that
Love smiles upon thee! See how
bright, how clear, how charming it
is! See how Devils tremble at it! See
how they grin, and fret, to think they
must have no share in it! See what
Glorious Beams it darts on penitent
Sinners! See how it warms their
Hearts! See how it follows them,
how loth it is to leave them! See
how

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how it adjoins them, and how important it is with them, to suffer themselves to be conquer'd by it.

II. I must examine my self, not only what, and where, and when, and how I have (especially of late) been acting against God, and affronted his Goodness, Mercy, and Patience; and what Sorrow, Grief, and Fear, these particular offences have caused in me; but whether I am unfeignedly resolv'd to part with all these particular sins, I am most prone and inclined to; whether my Heart and purpose be fixed to know the Will of God, and to do it; whether I do sincerely, and without reservation, intend for the future to prefer God's Will before my Will, and his Favour before the Favour of Men; and whether I do in good earnest design to forego my profit, gain, or interest in the World, rather than do any thing that is displeasing

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pleasing to God ; whether I do truly prize the love of God above all the Riches of this World, and see greater Beauty in that Holiness, to which I am invited by this Love, than in all the Gaudes and satisfactions of the World. And if I do, and my Conscience bears me witness of it, I may cheerfully go to the Lords Table, and expect the Benefits that are offered there.

III.

If I have done any signal wrong to my Neighbour, I must make him either restitution or satisfaction ; I must either restore to him what I have cheated or wronged him in, or have secretly, and against his Will, taken away from him : or if I am not able to restore, make confession of the fault, and beg his forgiveness. I must be reconciled to him, if I have offended him, or given him just occasion to be angry ; and if after that attempt, he will still keep his anger, I have

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have deliver'd my own Soul.

I must let my Neighbour know, that I do as truly forgive him, as I hope to be forgiven of Christ Jesus; and be as ready to give, as my Neighbour to ask my pardon.

I must remember how God hath intailed his Pardon upon mine; and if I forgive not from my Heart, neither will my Heavenly Father forgive my trespasses. If I have abused my Neighbour, either in Words or Deeds, and he either hath receiv'd, or is like to receive any prejudice by it, I must not be ashamed to acknowledge my errour, but present a quiet Conscience before my Reputation in the World.

I must survey the bitter Sufferings of my Blessed Saviour, as they are laid down and described by the Evangelists. I must follow him into the Garden of Gethsemane, and goe up with

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with Him to the Mount of Olives, and there behold how His Heart was troubled, and how the fears of Death fell upon Him; how His Soul was filled with sorrow, and how His Life drew near unto the Grave; how He trode the Wine-press of Gods anger alone, and humbled Himself before His Father; how, as *Messiah*, He begg'd, that the Cup might pass from Him, and yet, as *Mediator*, freely consented to His Fathers Will; how distress and anguish came upon Him, and in the midst of those miseries the weary Disciples fell asleep; how He wept and mourned, and sweat Drops of Blood; and how Hell open'd her Mouth upon Him; how He bore our griefs, and took the chastisement of our Peace upon Him; how He drank the bitter Cup, and his Heart within Him became as melting Wax; how He was led to *Annas*, and He to whom all the Angels in Heaven bow'd, stood before a sinful Man; how from *Annas* He was dragg'd to *Caiaphas*, and like a Lamb

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a Lamb led to the Slaughter; how He was accused before *Pontius Pilate*, and there bespattered with all the ill language that Men or Devils could invent; how He was set at nought by *Hered*, and in scorn deck'd with a Purple Robe; how from thence He returned to *Pilate*, and thereupon was scourged, and crowned with Thorns; how after this He bore His Cross, and was actually crucified; how He was made to drink Gall and Vinegar, and at last bowed the Head, and dyed.

But then I must not only barely survey these Sufferings, but reflect at the same time upon my sins that procured them; and accuse, not only my grosser sins, if I have been guilty of any, but my lesser errors, of using the Son of God so barbarously. I must not reflect upon His bloody Sweat, without thinking of my proud Thoughts, and Speeches, and Actions, that pulled it on Him; nor upon His Wounds, without beating my Breast
for

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for my Envy and Malice, and revenge-
full desires that caused them; nor up-
on the Crown of Thorns, without de-
testing my intemperance, and sinister
designs in doing good, and affectation
of vain Glory; that set in on His Head;
nor on the Nails that sore His Flesh,
without taking a view of my perversi-
ness, and perverseness, and impatience,
which struck them in; nor upon the
Spear that opened His Side, without
entertaining some dismal thoughts of
my neglect of Meditation, and Prayer,
and fervency of Spirit, and holy Dis-
courses, and bearing of Injuries, and
heavenly Thoughts; nor upon His
Tears, without looking stern upon
my slight and superficial performan-
ces: for all these help'd towards His
Death and Agonies.

V.

I must shew my willingness to
imitate Christ Jesus, by doing some
good Work, if health and strength do
give

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give me leave. This must be the first fruits of my future treading in His Steps, and will make my coming to the Holy Sacrament more comfortable. I must in this imitate the Woman that poured out the Ointment on Christ's Head, before His Sufferings began; and Christ himself, who washed His Disciples Feet, before He refresh'd their Souls with the Holy Sacrament. I must either *free some Prisoner*, to testify my resentment of the mercy Christ shewed me, in freeing me from the bondage of the Devil; or *relieve some poor Family*, to express my sense of Christ's relieving my Soul in the greatest strait; or *impart some good Counsel to a wicked and careless Neighbour*, to shew how kind Christ was in visiting me with His Admonitions; or *visit some sick persons that are under great distress*, and comfort them, or help them, or give them, or procure them some Physick that may do them good, if they be needy; to shew how sensible I am of Christ's being my Physician:

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Physician: or forgive some small Debt
a poor Man owes me, to shew how I
rejoice at Christ's forgiving me Ten
thousand Talents; or visit a man that
bates me, and behave my self most cour-
teously to him, to see whether his
Heart will melt, and come to a better
temper; thereby to express my sense
of Christ's Love to me, that have
been His Enemy; or give a good Book
to one that hath no Money to buy one,
to shew my sense of Christ's feeding
me with the Word of Life; or deny
my self in a lawful Recreation, or law-
ful Ornament, or lawful Meal, to shew
I am sensible how Christ hath denied
himself for my sake; or pray earnest-
ly for the conversion of a person I have
no acquaintance with, and whom I
hear to be very vicious, to express
my sense of Christ's care of my Sal-
vation.

VL. I must

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WHEN I am alone, I must frequently pray, that God would give me a Heart to breathe and pant after Him, and particularly, a Heart to esteem and prize His Love manifested in this Sacrament; above all the pleasures of this World; that He would give me a Faith active and vigorous, and which may press through all impediments, and purify my Heart and Life, and forget what is behind it; that He would give me a contrite Spirit, and Grace to tremble at His Word and threatenings; that He would give me courage to undervalue and despise the World, and the Glories and Vanities of it; that He would give me a burning Zeal to his Glory, a transcendent love to his Name, and Ways, and Ordinances; that He would make me sincere in Devotion, in Prayer, and in all good Works, and banish from me all sinister and worldly ends and designs in
holy

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holy performances; that He would give me a firm resolution to imitate the Saints of old, and the best Examples at this day, and to stop my ears against all the suggestions of Flesh and Blood to the contrary; that He would give me a Mind which may delight in contemplating the Divine Goodness and Perfection, and would teach me the great Art of Self-renunciation, of trusting him with my Soul and Body, and of relying intirely upon His Providence.

VII.

I must resolve (and unfeignedly upon my bended Knees, or in a very solemn manner) to watch and strive for the future, against those particular sins and errours, and sinful inclinations I am most inclined to; If I have neglected such a Self-denial, to neglect it no more; if I have been guilty of such acts of pride, and envy and ill nature, to be guilty of them

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no more; if I have been careless and
 Heavily in my Prayers, so be so no
 more; if I have pleased my self with
 vain thoughts, to please my self with
 them no more; if I have delighted in
 fine Cloaths, to delight in them no
 more; if I have been false to my
 Vows and Promises, to be false to
 them no more; if I have made no
 thing of ill Names and ill Language,
 to dread it like poison for the future;
 I must resolve to mortifie such a habit
 of sin with rigours, with being un-
 kind to my Flesh, with Fasting, and
 with mulcts of Money; if I commit
 but a single act of the sin, I must re-
 solve to use the proper means to sub-
 due such a corruption; I must resolve
 to avoid that Company, where I am,
 and have been apt to yield to a cer-
 tain sin; I must resolve to spend my
 time better; and if I have spent too
 much of it in Dressing, in Pleasure,
 in Carding and Dice, &c. to do so no
 more, whatever disgrace, disrespect,
 or frowns I may meet with from the
 World,

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World, or from mine Acquaintances; and if I have been careless of meditating, and being serious on the Lords Day, to make a better improvement of that Day. And I must so resolve, as to think my self concerned to fulfil and perform my solemn Resolution, unto which I have call'd God as a witness.

VIII.

I must watch against all things that would discompose and disorder my mind, put me into a rage or passion, and make me peevish and discontented, and consequently unfit for the worthy receiving of this Sacrament. I must labour to preserve a calmness, and serenity of Mind; and that neither multitude of worldly business do distract me, nor injuries past and gone discompose me, or put me into impatient thoughts and expressions, nor present disappointments rob me of my quiet. I must watch against impe-

E 2 diments,

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diments, that would tempt me to delay my coming to this Table, and take heed I do not yield to temptations, that would make me neglect the opportunity put into my hand, of making peace with God, and mine own Conscience. I must reject suggestions of this nature, and regard more the necessary concerns of my Soul, than things that at the best, are but sensual satisfactions.

I must watch against all things that
 would distract and disorder my
 mind, and make me lose a taste of passion,
 and make me peevish and discontented,
 and consequently unfit for the
 receiving of this Sacrament.

I must look to preserve calmness
 and peace of mind; and that not
 by shutting out worldly business and
 company, but by inward peace and
 quietness, not in a slothful and
 idle manner, but in a holy and
 useful way.

CHAP.

Of the manner of preparing the Soul
 for the receiving of this Sacrament.
 In this chapter I shall shew the
 manner of preparing the Soul for
 the receiving of this Sacrament, and
 the manner of receiving it.

CHAP. III.
Of the Particulars to be observed
when we are at the Lords Table.

Conscience.

AND what must thy thoughts
be, and what frame must thy
heart be in when thou comest to the
Holy Table of the Lord?
Christ. I must,

Employ my Soul in holy Ejaculations;
such as these.

O who will give me to drink of the
Water of the Well of Bethlehem?
Wherewith shall I come before the
Lord? How shall I bow my self be-
fore the most high? Shall I come be-
fore him with Burnt-Offerings with
Calves of a year old?

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O my Lord ! Thou hast shew'd me what is good, and what dost Thou require of me, but to do justly, to shew mercy, and to walk humbly with my God ? O my God ! I bring an humble Heart, a Soul that desires to lye low before Thee ; a Soul that longs to be clean, and to be washed in the Blood of the Lamb ; a Soul weary of Sin, that sees no comfort, no satisfaction, no content in things below ; but beholds afar off the Treasures of Consolation, that lye hid in Christ Jesus.

These are things to be desired : These are Mercies worth having : These enrich Bankrupt Souls ; with these, Pardon is purchased, and Heaven is procured. O give me a Title to them ! Thou that art the true Morning Star, O shine upon me ! O enlighten me ! O enlighten me ! O let me feel Thy comfortable Beams ! These burn not, These scorch not ; but sanctifie, and polish, and adorn.

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ould have such an end of all perfection:
But Thy Merits are exceeding broad;
they enlarge Heaven, subdue Death,
conquer Hell, expell Devils, and
make God my Friend.

How have I doted on the vanities
of this World! They are Bubbles all:
like Thou, sweet Jesu, art perfect
Beauty, a Fountain of Joy, which
never wants Water, never dries up,
never fails, and never dyes.

How much better is it to be here in
thy Court of the Lord, than in the
Tents of the proudest Monarchs!
One day here is better than a thousand
elsewhere.

Here God bows to poor Sinners!
Here Infinite Majesty converses with
Dust and Ashes! Here the King of
Heaven is not ashamed to call such
poor Worms, as we are, Brethren!

How different are the ways of God
from the ways of men! They shun a
Lazarus, and a Beggar; God receives
them: and the Soul that's sensible of
her poverty, and begs to be enrich'd,

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is refresh'd by him, and invited into
his bosom.

How lovely art Thou, my great
Redeemer! How amiable! How
kind! How beautiful! Therefore do
the Virgins love Thee.

Could there be greater Love, than
to spill Thy Blood for me? Could
there be greater Charity than to dye
for me? What Miracles of Mercy are
these?

I come to beg an alms at Thine
hands; it's too great a Gift for me to
ask, but not too great for Thee to
give; for it is Thy Self I beg.

O warm my Heart! Touch it with
a Coal from the Altar! O kindle Holy
Fire in my Breast! Burn up the Dross
and Tin there, and let nothing but
pure Gold remain! Let Love pre-
vail. O change my Heart into fervent
Love, and turn all my faculties into
Charity!

Thou art the way to my Father's house,
and the way to my Father's house,
and the way to my Father's house,
and the way to my Father's house.

They prostrate themselves in Holy
Confessions of their sins, and pray
for Remission and Pardon, and say

I must join with the Congregation
in their Prayers; I must put my Per-
fumes into that common Censer, that
the Holy Smoak may go up with join-
ed Force to the Throne of Mercy.

I must not come behind my Fellow-
members in Zeal, and Earnestness.

They pray for the prosperity of the
Universal Church, that God would
guide her by his Holy Spirit; so
must I.

They pray for all Christian Kings
and Princes, that they may promote
the Glory of God, and the Churches
welfare; so must I.

They pray for the Ministers of
God's Holy Word, that they may be
found in the Faith, and Patterns of
Holiness; so must I.

They pray for all distressed Mem-
bers of Christ, that the Consolations
of Christ may abound in them; so
must I.

E 5

They

90 *The Fire of the Altar.*

They prostrate themselves in Holy Confessions of their Sins, and pray for Remission and Pardon, and Sanctification; so must I.

They pray to be made Partakers of the Benefits of Christ's Body and Blood; so must I.

III.

I must shew my compassion to the Poor, by contributing to their necessities, if I am able.

I must remember how poor, how wretched, how naked, how miserable I was, when the Son of God first took pity on me, being yet in the Loins of my Father *Adam*.

I must consider, that my self at this instant am lying at the Pool of *Bethesda*, waiting for the Angel of the Covenant to come down, and stir the Waters, that I may be healed.

I must look upon my self as a Person full of Sores and Sickness, and reflect, that I come to be cured for
God's

The Furr of the Star. 191

God's sake, by the Great Physician of
Soul.

From myself, I must look down on
the Poor, that want my helps; and as
I would have my Great Master have
compassion on me, so I must have
compassion on my Fellow-Servants.

IV. I must at this time resist all
worldly thoughts, and bid my Oken,
and my Farms, and my Domestick
Affairs, stand aloof like Lepers, that
must not come near a place so full of
Majesty, and a Work so big with
Wonders.

I must with Mary chuse the better
part, and look upon *Martha's* serving
as unreasonable.

I must lay aside contrivances how
to make a Bargain with my Neigh-
bour, and know no other Covenant,
but what I am making with God in
the Blood of Jesus.

I must

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I must not think of my Trade and Traffick; but remember, it is for the Pearl of Price that I am trading now, and laying out my strength and labour.

I must not be disturbed with a desperate Debt, that's owing me; but remember the Debts I owe to God, and how I do expect that at this time they should be struck out, and cancell'd for ever.

I must not now torment my self about a livelihood, when I come to get a Title to a Life of everlasting Glory.

I must not now think how to get Bread, and make provision for my Family; but rather reflect with Joy, what large provision the Almighty makes for my Soul, and what care he takes to make me a Son of God, an Heir of Heaven, and Coheir with Christ.

When sensual thoughts fly through my Mind at this time, I must continue to say to them, Arise, and Depart; for here shall not be your rest.

V. I must

The Fire of the Altar

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supple it with Balm, heal it with his
Death, and make it whole by his

Agonies.

I must now make some Spiritual re-
flections on the breaking of the Bread,
and upon pouring out of the Holy
Wine.

On the breaking of the Bread.

Behold, O my Soul, thus was thy
Blessed Saviour's Body broken; Thus
was His unspotted Flesh torn asunder.
O my Sins, ye did this barbarous act.
The Jews were but the external In-
struments, ye were the fatal Causes of
that torture! Had it not been for
you, the Crown of Thorns had ne-
ver wounded that Sacred Head,

Break, my Heart, Break; it is a dis-
mal sight! A broken Heart is a Sacrifice,
which He that was broke upon the
account of thy sins, will not despise.

Nay, He will comfort the humble
Soul, and the contrite Spirit; He will
pour Wine and Oyl into its Wounds,

supple

94 *The Fire of the Altar.*

Supple it with Balm, heal it with his Death, and make it whole by his Agonies.

See here, O my Soul, the Bread which is broke, is it not the Communion of the Body of Christ? See how many broken pieces are here, which all make but one Loaf. So Thou, and Thy Fellow-Believers, make one Mystical Body, whereof the Crucified Jesus is Head and Governour, who influences the Body by his Spirit, and from his fullness dispenses Grace for Grace.

Rejoyce, O my Soul! For now the Waves and Billows of God's wrath are laid, The Storm of vengeance is hush'd, The Thunder is gone, The Clouds clear up, Thy broken Saviour hath turn'd the Sound of the Trumpet of War into a still small Voice.

O break with him no more! O preserve that friendship which was so dearly bought! A friendship purchased by Blood, sure must never dye.
Thou

The Fire of the Altar. 293

Thou art his Friend, O do not become his Enemy again, for fear he be never Friends with thee again.

On the pouring out of the Holy Wine.

Thus, O my Soul, thus flow'd the precious Blood of the tormented Jesus! In such Streams it issued from his wounded Body! Thus was the costly Juice let out! Thus the rich Veins emptied themselves of their Treasure, and all, that thou mightest be clean.

And, O Jerusalem, wilt not thou be clean? When shall it once be? When God makes use of his own Blood to purifie thee, O my Soul, Wilt thou wallow still in thy Dung and Nastiness? This would be inexcusable. Arise, wash thy self in this Jordan, and thy Flesh shall come again, like unto the Flesh of a little Child.

O my Soul! Had not this Blood been shed, there had been no remission of Sins. From the shedding of this Blood, date thy happiness; when God

96 *The Fire of the Altar.*

God saw this Blood, the Tide
turned, and thy offended Father
looked on thee with a merciful Face.

How sweet is this Blood ! It nourishes
into Eternal Life.

How high the value of it ! it redeemed
a whole World.

How wholesom ! it expels all Sicknesses.

What pity was it, that the least
drop of it should fall upon the
Ground ! It was fit to be received by
the hands of Angels ! But the Earth,
on which sinful Men walk'd, was de-
filed and cursed ; and therefore it
must fall upon it to take away
the Curse, Man's Sin had made it sub-
ject to.

O precious Blood ! Drop, drop
upon my Soul ! Let me feel thy Vir-
tue ! Drive out the Curse, Water
this barren Ground, that hath brought
forth Bryars and Thorns, and let it
bring forth pleasant Fruit again.

VI. When

VI.

O God! This sacred Bread puts me
 When I receive the Holy Bread,
 my Mind must be in some
 such Breathing as these:
 O my Lord, I take Thee, I take Thee, I take Thee,
 O my Lord, I do remember with
 Joy and Grief, that thy Body was
 crucified for me, the meanest of thy
 Servants. I remember it with joy,
 because Thy Love is wonderful,
 how vehement, how violent was his
 love an Enemy, and by that Love to
 charm me into Obedience! I remem-
 ber it with grief, because my Sins
 were Thy Murderers. O my Lord,
 I will stand out against Thy Offer of
 Grace no longer. I will give my
 Heart: I solemnly resolve to dedicate
 my self, and all I have to Thy Ser-
 vice. I will mingle with my Soul, that the
 Mind may be in me, which was also
 in Christ Jesus.

Or,

Or,

O God ! This sacred Bread puts me
 in mind how the Lamb of God was
 offered for me. Do I believe this,
 and shall not my Soul make Thee her
 highest, and her chiefest good ? O my
 God, I take Thee here, not only for
 my Saviour, but for my King and Ma-
 ster too. Come, Holy Spirit, rule my
 Heart : for I will henceforward serve
 no other Gods but the Great Jehovah
 alone, who loved me, and gave him-
 self for me, to redeem me from all
 iniquity, and to purify unto him-
 self a peculiar people, zealous of good
 works. **Or,** O my Jesus ! My Joy !
 My Comfort ! Thou diedst that I
 might live : I remember, and adore
 Thy Majesty in misery. O make me
 Thine, and at this Bread doth mingle
 with my Substance ; so let Thy Spirit
 mingle with my Soul, that the same
 Mind may be in me, which was also
 in Christ Jesus.

Or

Or,

The Five of the Altar. 699

ed year I and; 21122 eldman yd
 Or, see T with one
 Look upon this Bread, O my Soul!
 it represents the bleeding Body of thy
 dearest Lord. Bleed, O my Heart!
 Give thy self up to him that groaned
 for thee. **And so done, O God,** neither
 Death, nor Life, shall separate me
 from the Love of God, which is in
 Christ Jesus my Lord.

VII. **When I receive the Holy Wine,**
 my thoughts must still be at work,
 and address themselves to God in
 Christ Jesus, some such way as this:

Either,

O Jesu, I thankfully remember that
 Thy Blood was spilt for me; What
 am I, and what is my Fathers House,
 that Thou hast brought me thus far!
 Thou hast loved me better than I have
 done my self! O my Lord, give me
 Thy sweet, Thy tender, Thy free,
 Thy

100 *The Fire of the Altar.*

Thy humble Spirit, that I may be
one with Thee, and may admire
none in Heaven but Thee, and de-
sire nothing on Earth besides Thee,

Or,

O blessed Balsome of my wound-
ed Heart! Welcome, thou Sovereign
Salve! How seasonable is this Medi-
cine! I dye if Thy Blood relieve me
not. O wash me, and I shall be whi-
ter than Snow. I have deserved to
drink the Cup of Trembling and A-
stonishment, and Thou holdest out
to me the Cup of Salvation. O
my Soul, remember who it is that
is so kind to Thee. O esteem, a-
dore, magnifie, and love him for e-
ver.

Or,

O Thou Blessed Shepherd of my
Soul! How ought I to blush when I
think of Thy Blood, which my Sins
did spill! Thou hast turned my
Darkness into Light, and my Treas-
on

son into an Antidote. Thou curest
me by Contradictions, and the Blood
my Sins have drawn from Thy Flesh
is become the only refuge I have
in the Day of Wrath. O look upon
Thine own Blood, and hide me in
Thy Wounds. I know not how to
prize Thy favour; O do Thou teach
me to do great things for Thee, to
deny my self, to take up my Cross,
and to follow Thee.

Thou comest towards me blessing
me, O my Lord! By Thy Tears, and

by Thy Blood Thou adjuress me this
day to imitate Thee in Thy Grace,
in Thy Meekness, in Thy Patience,
in Thy Humility, in Thy Charity,
in Thy Contempt of the World,
and in Thy Heavenly Mindedness.
My Heart is fixed, O God! My Heart
is fixed, it will sing and give Praise.
Thou shalt be my Pattern. Here
under Thy Cross I promise Obedi-
ence and Conformity to Thy Graces.
O do Thou help me! O assist me!

Uphold

The End of the World 107

my Faith, my Hope, my Love, my
Charity ; make my Soul a Temple of
the Holy Ghost ! O come, come Thou
Bridegroom of my Soul, come and
dwell in me forever

Table

Confession

AND is this all that is to be ob-
served upon this occasion ?
Grief. No : For alier I have been
made Partaker of these Myrrours and
Tokens of God's Love, I must

CHAP.

God for the opportunity
have had of going with the Multi-
tude to the House of God, with the
voice of Joy and Praise, with the
Multitude which keeps Holy day.
I must magnify his Goodness
who so loved the World, as to give
his only begotten Son, to the end
that all those that believe in him
should

104 The Fire of the Altar.

my Faith, my Hope, my Love, my
to glory. **CHAR. IV.** : with
the Holy Ghost ! O come come
Of the Particulars to be observed
after we have been at the Lords
Table.

Conscience.

AND is this all that is to be ob-
served upon this occasion ?

Christ. No : For after I have been
made Partaker of these Mysteries and
Tokens of God's Love, I must,

I.

PRAISE God for the opportunity I
have had of going with the Multi-
tude to the House of God, with the
Voice of Joy and Praise, with the
Multitude which keeps Holy-day.

I must magnifie his Goodness,
who so loved the World, as to give
his only Begotten Son, to the end
that all those that believe in him,
should

The Fire of the Altar. 105

should not perish, but have Everlast-
ing Life!

I must summon my thoughts to
enter into some such Meditation as
this:

Whence is it that the King of
kings and the Lord of lords, in whose
eyes the very Angels are not pure,
should come to visit such a Wretch
as I? O my Lord! to whom doest
Thou stoop! What is that Creature,
that Thou bowest thus low to? A
Den of Thieves, a Habitation of Vi-
pers, a Vessel of Dishonour! O how
often have I polluted my self, even
after Thou hast washed me! Is it
possible that God will dwell in such
a polluted House! Is it possible that
God will come and feast and sup with
such an unprofitable Servant! O my
Soul! It is not only possible, but thy
Lord hath done it to day: Thine
eyes have seen the mighty Works of
thy Redeemer. Thou hast seen him
converse to day with a Wretch that
hath undone what God hath done,
F hath

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hath rendered him evil for good, and hatred for his good-will. Thou hast seen thy Lord this day vouchsafing to sit with one who is full of Bruises and putrefying Sores, and those not bound up, nor mollified with Ointment.

Alas, my Lord, I have abused the mighty Creator, to please a Murderer; affronted the great Preserver of Men, to please a Fiend; and undervalued him that call'd me to Salvation, to please an usurping Tyrant. I can give no reason why I have offended Thee, except it be Thy Goodness and Patience; and could fair Weather make me angry, I should have said, 'Tis well.

What didst Thou see in me, Lord, that should attract Thee, and make Thee leave the highest Heavens to descend into an Abyss of Misery?

O my Jesu! Water my Soul with the Tears Thou hast shed, anoint me with the Mirth of Thy Grief and Sorrow, tye me by Thy Bonds, let Thy Scourges soften my Heart, let Thy Derisions strengthen me, let Thy

Cross

The Fire of the Altar 107

Cross raise me; Reign over me, do
with me what seems good to Thy
Power, Wildom and Goodness. O
let me never depart from Thee; let
not the Creature draw me more than
the Creator, Vanity more than Eter-
nity, Misery more than Felicity, Fil-
thiness more than Beauty, Slavery
more than Greatness, Bitterness more
than Sweetness. My Beloyed is mine,
and I am his; he feeds among the Li-
kes. O that Thou wert as my Bro-
ther that suck'd the Breasts of my
Mother, I would kiss Thee, yea, I
should not be despised.

O Lord! all my desire is before
Thee, take away from me whatever
doth displease Thee. Give me an
humble heart, that I may be content
to be counted as Dung for Thy sake.
Give me an obedient heart, that I
may be intirely guided by Thee.
Give me a strong heart, that I may
cheerfully bear whatever thy hand
lays upon me: Give me a tender
heart, that I may be kindly affection-

108. *The Fire of the Altar.*

nate to my Neighbour: Give me a free heart, that nothing may hinder me from running to Thee: Give me a heart of Flesh, that I may love Thee perfectly.

Praise ye the Lord. I will praise the Lord with my whole heart in the Assembly of the Upright, and in the Congregation. The Works of the Lord are great, sought out of all them that have pleasure therein: His Work is honourable and glorious, and his Righteousness endureth for ever. He hath made his wonderful Works to be remembred. The Lord is gracious and full of Compassion, he hath given Meat to them that fear him, he will ever be mindful of his Covenant; He hath shewed his People the Power of his Works, that he may give them the Heritage of the Heathen. The Works of his hands are Verity and Judgment; all his Commandments are sure, they stand fast for ever and ever, and are done in Truth and Uprightness. He sent Redemption unto his

The Fire of the Altar. 109

his People: He hath commanded his Covenant for ever: Holy and Reverend is his Name: He raises the Poor out of the Dust, and lifts the Needy out of the Dunghil, that he may set him with Princes, even with the Princes of his People. Praise ye the Lord.

II.

I must pray for the Congregation, and my Fellow-Christians, that do eat of the same Bread, and drink of the same Cup with me; that they may all be satisfied, as with Marrow and Fatness, and their Souls may live.

I must beg that none of them may receive the Grace of God in vain, That they may keep and stand to the Condition of the Covenant they have made or renew'd with God, That they may indeed fight for the future against the World, the Flesh and the Devil, and be more than

110 *The Fire of the Altar.*

Conquerors, through him that loved them, the Lord Jesus Christ.

My love to Christ must constrain me to wish and beg that every Man may love him, else he doth not appear truly lovely to me.

I must entreat the Father of Mercies to dispense his Spirit abundantly at this time, That the love of Christ prevailing, may pull down in my Fellow-Receiver all the Strong-holds of Iniquity, and all Imaginations which exalt themselves against the Obedience of Christ Jesus. That Christ may reign victoriously in every one of them, live in them, act in them, govern them by his Spirit, That they may indeed bring forth the Fruits of the Spirit, Love, Joy, Peace, Goodness, Faith, Gentleness, Meekness, Temperance, &c.

I must be importunate with God to make them all Partakers of the Benefits of Christ's Death and Passion, even of that Pardon, and Peace, and Salvation he hath purchased, and
cause

The Fire of the Altar. III

cause them to walk worthy of it, like persons that are sensible of the greatness of the Favour, and the depth and breadth and length and height of the love of God, and consequently may be fill'd with all the fulness of God.

I must be thankful for the Honour I have received at such a time. I must look upon it as more than ordinary Preferment, that God hath vouchsafed me a place at his Table; admitted me into the number of his Children, made me Partaker of the promises of the Gospel, open'd his Bosom to me, received me into favour, assisted me with his Spirit, given me a right to the Tree of Life, and visited me with his Salvation.

Here the Words of *David* may justly be applied, My Soul shall joy in Thy Strength, O Lord; and in Thy Salvation, how greatly may I

F 4. rejoice!

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rejoice! Thou hast given me my hearts desire, and hast not withholden the Request of my Lips; Thou hast prevented me with the Blessings of Goodness, Thou settest a Crown of pure Gold on my head. I asked Life of Thee, and Thou gavest it me, even length of days for ever and ever. My Glory is great in Thy Salvation, Honour and Majesty hast Thou laid upon me; for Thou hast made me Blessed for ever. Thou hast made me exceeding glad with Thy Countenance. Therefore will I trust in the Lord, and through the Mercy of the Most High I shall not miscarry. Thine hand shall find out all my Spiritual Enemies, Thy right hand shall find out all those that hate Thee. Be Thou exalted, Lord, in Thine own strength, so will we sing and praise Thy Power.

IV. I must
Thy salvation

The Fire of the Altar. 113

IV.

I must go home rejoycing, and praising God: Praise is comely for the Upright; the poor Cripple did so when he was healed, and have not I far greater reason to do so? Behold, I am healed at this time from mine Infirmitie, and shall not his Praise be continually in my mouth?

I must say in my heart, My Soul doth magnifie the Lord; and my Spirit rejoyces in God my Salvation. I will extol Thee, O God my King, and I will praise Thy Name for ever and ever. Every day will I bless Thee, and praise Thy Name for ever and ever. O all ye that fear the Lord, come and I will tell ye what he hath done for my Soul. His Love hath overcome my corruption, his fervent Charity my coldness, his Goodness my sins and follies. Except the Lord had been on my side, now might I say, if the Lord had not been

114 *The Fire of the Altar.*

on my side when temptations and corruptions rose up against me, then they had swallow'd me up quick, when their wrath was kindled against me, then the Waters had overwhelm'd me, the Stream had gone over my Soul: Blessed be the Lord, who hath not given me over as a Prey unto their teeth. My Soul is escaped as a Bird out of the Snare of the Fowlers; the Snare is broken, and I am escaped. My help is in the name of the Lord, who made Heaven and Earth.

V.

Being made whole, I must for the future take heed, and sin wilfully no more: Having wash'd my Feet, I must not defile them again.

I must stand upon my watch, and shun those occasions which formerly led me into sin.

I must be cautious and afraid of an ill Word, as much as of an evil Action,
and

and my very thoughts must be purged from that filth, that used to cleave to them.

I must strangle an evil suggestion in its birth, and when I find any motion rising in my mind, that looks like Envy, or Pride, or desire of Vain Glory, or greediness after the World, I must check it, upon its first appearance.

I must bid an eternal farewell to Unbelief, and mistrust of God's Providence, and shun those sinful compliances with Men, which heretofore I was used to be guilty of.

I must not only watch against grosser sins, and such as Jews and Heathens can avoid, but against the secret disorders and errors of my Heart, which none sees but God, who is over all. Blessed for evermore.

VL

I must frequently compare my Actions and Behaviour with the Vow and Promise.

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Promise and solemn Resolution I have made in the Holy Sacrament, whether my Deportment be agreeable to those Engagements; Whether I stand in awe of those Vows and Promises; and whether they influence my thoughts and words and practices; Whether my hatred of Sin encreases, and my love to Holiness grows steady and unmoveable; Whether I check my self upon feeling an inclination or propensity to a sinful act with such Thoughts as these: Is this the effect of my late Vow? Is this to stand to the Covenant I lately made with God; Is it possible I can be so perfidious as to break with God? Hath the Cross of Christ so little power with me? Shall it not restrain me from such a sin as this? Foolish Creature! shall a little profit or pleasure tempt me to please the Devil, and wrong my Immortal Soul? I am tyed by a solemn Promise made in a most solemn Place, by a Promise made to God, by a Promise sealed with the
Blood

Blood of Jesus, not to do it; and shall I presume to do it, or hope for Pardon, after this presumption?

I must take notice, Whether the thoughts of Christ's death make my passions weak; Whether they lessen the heat of them; Whether they repress their fierceness; Whether they work in me that contempt of the World which was so signal in my dear Lord and Master.

I must ever and anon look how my Graces thrive, whether no Weeds grow among them, that are like to choke the wholesome Herbs.

VII.

I must now study Self-denial, even in things lawful, and that seem to have no harm in them. Self-denial in eating and Drinking, in my Cloaths, in my Recreations, in my Time, in my Discourses, in my Wit, in my Reading, in my Profit, in my Ease, and in my Sleep.

I must

I must now take heed, I do not eat and drink to satiety, but labour still to rise from my Meals with an Appetite.

I must now and then humble my Soul with a religious Fast, and many times forbear eating of that Dish I have most mind to, to bring my sensual Desires into order.

I must not imitate every vain fashion I see other people use, but must be very modest and decent in my Garb; and having means and opportunities to buy me better, reserve that Money, I would have laid out upon a richer Suit, for Pious Uses.

I must not think every recreation lawful, because it's commonly used by Men who are none of the worst. I must not encourage the vanity of Men and Women, that are in love with Stage-Plays, by my example; as being things I abjured in my Baptism: but my recreation must be such as may fit me for Spiritual Devotions.

I must not spend my time, as some luxurious and idle people do, in needles.

needless and Complemental Visits, in playing at Cards and Dice; but in Words, and Actions, and Discourses, that may be useful and profitable either to the Souls or Bodies of my Family, and my Neighbours.

I must not censure or judge my Neighbour rashly in my Speeches and Discourses, and not be easily drawn to give a Verdict or Judgment of People, except it be in their praise and commendation, if they do deserve it.

I must not give my self too great liberty in jesting; but forbear blurring out a witty Saying, if it be smutty or abusive, or any way prejudicial to my Neighbours credit and reputation.

I must not give my self to reading of Romances, and such Books as serve to render the Mind vain, and the Affections loose, and regardless of Spiritual things.

I must express my gratitude to God for the temporal Gain and Profit
his

Pro The Fat of the Altar.

His Hand sends me, by consecrating
some part of it to good uses; nor
must I be fond that Profit which
arises from undermining my Neigh-
bour.

I must not study the ease of my
Flesh much; but take opportunities
to use it to some hardships, that it
may become more obedient to my
Reason.

I must not stay at my sport so long
as my sensual desires crave, but use
only so much of it, as may render me
serviceable to God and man.

CHAR.

The Fire of the Altar. 121

CHAP. V.

*Of the absolute necessity of living up
to the Rules aforesaid.*

Conscience.

AND dost thou verily believe
that this is the way to Eternal
Life?

Christ. Yes certainly; for this is
the way that the Primitive Believers
walked in. They did not think that
Heaven was to be gained at a cheaper
rate, and why should I? Thus did
the Apostles, thus did their Followers,
and without such Self-denial, they
thought there was no arriving at
Happiness. Besides, this is most a-
greeable to the Precepts of the Gos-
pel; and why should I think, that I
may be saved another way, than God
himself hath appointed.

Conse. If thou art perswaded that
this is the way; Lord, Why dost not
thou

1122 *The Fire of the Altar.*

thou set about it? Why art thou so loth to come to it? Why dost thou act so contrary to it, when every moment thou art in danger of death, and upon thy death there depends Eternity?

Christ. O this base, this wicked World hinders me, the ill Examples of my careless Neighbours, care of getting a Livelihood, the many crosses and disappointments I meet with, hopes of having more time hereafter, the Company I converse with, the People I have to deal with, fear of Want, and the Calling and Condition I am in, are such impediments I know not how to shake off.

Christ. Is it not possible to live in the World, and to keep thy self unspotted from it? If it be not, live a Beggar rather; live despised, live contemptible, live disregarded by all Men, rather than not enter into these everlasting Joys. Shall a pleasant sinful Life hinder thee from the everlasting Enjoyment of God? Shall the fawn-
ings

The Fire of the Altar. 123

ings or applauses of men, hinder thee from the Eternal applause of Angels? Think, if thou were standing at the Great Tribunal, trembling at the Eternal horror thou art condemned to, think whether thou wouldst not wish, that thou hadst lived in Caves and Holes, poor, destitute, afflicted, for a few years, rather than have come to this miserable end? Why should the Examples of thy careless Neighbours move thee, when thou knowest there are but few that will be saved? Canst not thou get a lively hood; except thou art rich and greedy after the Glories of the World? If thou canst but get Food and Raiment; content thyself; and that most certainly thou wilt get, if thou art industrious in thy lawful Calling, and darest but trust God. Crosses, Loses and Disappointments are necessary for thee to drive thee from Earth to Heaven; and if all this while thou dost not lose thy Soul, thou art safe enough. Do but look upon thy Soul

124 *The Fire of the Altar.*

Soul as worth more than a thousand Worlds, and none of these things will deject thee. Thy hopes of having time to repent hereafter, is a meer cheat; and if thou trust to that, thou wilt never be saved. A Spiritual Life is a thing of labour, and pains, and circumspection; and canst thou be so silly, as to think a few careless Prayers will at last plant it in thee? Alas! These are Childish Reasonings. The Company thou conversest withal, if they are thy Bane, must be shaken off, whatever comes on. There is no dallying in a thing of this consequence; and if other men will poison themselves, why shouldst thou? Let the people thou dealest with be never so bad, that's no Example for thee to follow. If they are unreasonable, why shouldst thou lose thy Wits, and thy Salvation for their sakes? If they cheat or abuse thee, they do themselves more wrong than thee; nor will thy fuming and fretting at them, convert or bring them into

The Fire of the Altar. 125

into a better temper. Why shouldst thou be afraid of Want, when thou dost not see a Bird starve or dye for want of Food? and can Want be grievous, when the Author and Captain of thy Salvation was in want, and his Followers were so too, and yet did live in Heaven? Either thy Calling is honest, or dishonest; if dishonest, and an inevitable occasion of sinning, away with it, and turn Plowman or Servant, rather than live in it; if honest, do not involve thy self in too much business; for that will certainly hinder thee from frequent Prayer and Meditation, and looking after the concerns of thy Soul; and as for Necessaries, thy God will not suffer thee to want them.

Lift up thine Eyes, look upon this World: The greatest part of the Men thou seest, will certainly be eternally miserable. Why shouldst thou venture with them? Dost thou think that howling with them at last, will give thee any comfort? There is a
mid Prize

126 *The Fire of the Altar.*

Prize put in thy hand; Why shouldst thou sigh it, and lament thy contempt for ever? Neglect not the present time; Do not let this opportunity slip: Thy God waits for thee: Come in before the Door be shut; believe in good earnest, and nothing will seem difficult.

Christ. I am convinced; I yield; I have nothing to say against all this Great God! Help me: Draw me after thee; and I will run. Up, up, my lazy, idle, sleeping Soul! Open thine Eyes; put on Resolution; wash away thy filth; shake off thy Prison-Garments; gird up thy Loins; make haste; run to God, break the Chains of Sin, and present thy Heart to the living God. Lift up thine Eyes; Look into Heaven; Listen with thine Ears; view the Holy Angels, hearken to their Hallelujahs; Chase away thy darkness; Cleanse thy self; Become an humble Spouse of the Lord Jesus; Feed thy self with his Beauty; Kiss him with the Lips of Faith; Make him

The Fire of the Altar. 127

him thy Darling, receive him into
thy Bosome ; Quench thy thirst with
his Blood ; Hold him fast ; Do not
let him go ; Sing his Praises ; Admire
his Love ; Meet him by Repentance ;
Keep him by Holy Fervours ; Honour
his Name ; Dare to speak for him ;
Be not ashamed of him ; Confess
him before Men, and he will confess
thee before his Father, and his Holy
Angels.

PRAY-

The Lord's Prayer

Our Father, who art in Heaven,
Hallowed be thy Name.
Thy Kingdom come.
Thy will be done
on Earth, as it is in Heaven.
Give us this day our daily bread,
And forgive us our debts,
as we forgive our debtors.
And lead us not into temptation,
but deliver us from evil.
For thine is the Kingdom,
the Power, and the Glory,
Forever and ever.
Amen.

PRAY

P R A Y E R S
A N D
D E V O T I O N S

To be used Before and After Receiving
O F T H E
H o l y S a c r a m e n t
O F T H E
L O R D S S U P P E R .

PRAYERS

AND

DEVOTIONS

To be used Before and After Receiving

OF THE

Holy Sacrament

OF THE

LORDS SUPPER.

G

How unworthy of Thy Mercies and
Favours it hath been: how can I
bear thinking: How can I
prostrating myself before Thee!

PRAYERS

is capable of! **AND!** should
Thy Goodness! How have I
Thy Graces! How have I
upon Thy Patience! How have I

DEVOTIONS

To be used Before and After Receiving

of the Holy Sacrament of the

LORDS SUPPER

been I have been vain! How

hath Thou cared me, while I have

been careless! How deep ought my

contrition to be! how profound my

Confession to be! how many of

Preparation.

have wrought for a deceitful Relation;

have given to the Body of my

Thou Great Creator, Re-

deemer and Sanctifier of

Mankind! When I reflect upon

my Life, how contrary

to Thy Holy and wholesome Law,

how unlike the Lives of Thy Saints,

133 *Prayers and Devotions.*

how unworthy of Thy Mercies and Favours it hath been ; how can I forbear blushing ! How can I forbear prostrating my self before Thee ! How can I forbear falling into the humblest postures my Soul and Body is capable of ! How have I abused Thy Goodness ! How have I affronted Thy Charity ! How have I trespassed upon Thy Patience ! How have I resisted Thy tender Calls ! How hast Thou waited for me, while I have been stubborn ! How hast Thou courted me, while I have been vain ! How hast Thou carress'd me, while I have been careless ! How deep ought my contrition to be ! how profound my sorrow ! how profuse my tears ! I have mourned for a dead Corpse ; I have wept for a deceased Relation ; I have griev'd to see the Body of my Friend left without a Soul : Yet have not mourned for God's departing from me, nor wept for the deadness of my Heart, nor griev'd to see my self depriv'd of Thy Grace and Mercy.

O my

Prayers and Devotions. 133

O my Lord ! I see my folly, I perceive I have gone astray, I am sensible I have dishonour'd Thee ! How different do my Sins appear to me now, from what they did before ! They look more dismal, more dreadful, more bloody, than once they did ! Now I would mourn, now I would weep on for them, now I would deplore them ! O touch this frozen Heart, that it may melt ! O Jesu ! Look upon these Eyes of mine, that they may flow with Water ! O behold me from the Cross, that I may weep bitterly ! There is hopes, that if I mourn I shall be comforted ; if I weep, I shall laugh at last ; if I grieve, I shall rejoyce. O my God, I long to hear Thy joyful voice ; *Be of good cheer, thy sins are forgiven thee !* I long to rejoyce in Thee ! I long to be blessed with the light of Thy Countenance ! But the Sun will not shine out till after the Rain. O then water this Face of mine, speak the Word, bid the Waters flow, bid penitential

124 Prayers and Devotions.

Showers enrich this barren Ground,
and I shall feel Thy warmer Beams;
Thy Love will refresh me; Thy Pre-
sence will revive me, and my Gar-
ments of Heaviness will be turned
into Garments of Praise and Exult-
ation. O my Jesus! Thou hangest
naked on the Cross, that I might be
deck'd with Thy Purple Robes! Thou
wast wounded, that I might be heal-
ed! O heal me, and I shall be heal-
ed! Come, dearest Physician, and
Thy Servant shall be whole.

Behold, Lord! Here comes a poor
Prodigal quaking and trembling to
Thy Throne! I come from a far
Countrey, from the Land of Dark-
ness, from the Borders of the Burn-
ing Lake, from the *Frontiers* of Hell,
I come miserable and naked! I come
begging, that Thou wouldst put a
Ring upon my Finger, and betroth
me unto Thy Self in righteousness.
The Mercy is too big for me to ask,
but not for Thee to grant. I have no
merit, I can plead no desert. Here
Thou

Prayers and Devotions. 115

Thou seest nothing but filthy Rags.
O throw Thy Mantle over me! I
have heard that Thou lovest to ma-
nifest Thy greatest power in the great-
est weakness, Thy greatest strength in
the greatest infirmity. I have heard
Thou lovest to spread Thy Skirts o-
ver those that are destitute, and afflict-
ed, that are cast abroad, have no Eye
to pity them, and know not where to
address themselves for relief. Thou
hast promised, to such, to open Rivers
for them in high places, and Foun-
tains in the midst of valleys. When
the needy and thirsty seek for Water,
Thou, the God of Israel, wilt not
forsake them.

O my Lord! If Misery be a motive
to Mercy, here Thou seest it in the
highest degree! What mighty, what
marvellous things hast Thou done for
me! Yet have I run away from Thee!
What haste have I made to get out of
Thy sight! how afraid have I been of
serving Thee! Thou hast been my
greatest Friend, and I have used Thee

136 *Prayers and Devotions.*

like an Enemy ! How have I shunn'd
Thy Counsels, as if they had been
big with Death and Thunder ! Ah
foolish Creature ! How have I forsaken
Thee, the Fountain of living
Waters ! How fond have I been of
broken Cisterns ! How enamoured
with muddy Puddles ! Ah, my Father,
how didst Thou pity me ! How
didst Thou bewail my blindness !
With what sorrowful Eyes didst
Thou look upon my wilfulness ! Behold,
My Lord ! I do return. I return,
that I may look upon Thee ; I
return, that Thou mayst look upon
me ! I return, O do Thou rejoyce
over me ! O let there be joy in the
presence of Thy holy Angels over this
Sinner, who repents ! I am troubled,
I am exceedingly troubled, that I have
made no answerable returns to Thy
Love ; that Thy Grace hath been
bestowed upon me in vain ; that Thy
Mercy hath been thrown away upon
such a Wretch : Oh the baseness ! Oh
the ingratitude ! Oh the dissingenuity !

that I have been guilty of! Thou hast been my greatest Benefactor! How freely, how lovingly, how candidly hast Thou visited me! yet I have resisted Thy Power, despised Thy Wisdom, undervalued Thy Goodness! Thou wouldst have torn down my Strong-holds of iniquity, and I would not; Thou wouldst have taught me my Duty to God and man, and I refused it; Thou wouldst have made me Holy, as Thou art Holy, and I scorned it. Ungrateful Worm! Do I thus reward the Lord my God! Could I recompence such Mercies with such sins! such Favours with such gross neglects! Thy condescension with Pride! Thy Humiliation with Envy! Thy Love with Anger! Thy Bounty with slight and slovenly performances! Thy Bowels with Disobedience! Thy Charity with contempt of my Neighbour! Thy Blessings with Revenge! Thy Benefits with averseness from Vertue and Goodness! Thy Munificence with
G 5 Vanity!

138 *Prayers and Devotions.*

Vanity! and the Showres of Thy
Grace with earthly-mindedness!

Ah! How are my Sins multiplied!
How like a heavy burden are they
become, too heavy for me to bear!
But Oh my God! Thy Mercy is
over all Thy Works! Thy Mercy is
greater than my Sins! My Sins have
taken hold upon me! What shall I
do? I am a burden to my self: I am
bow'd down with the weight of my
Transgressions. Whither, O my
Lord, should I go, but to Thee, who
hast the words of Eternal Life? Thou
hast pity on Sinners, Thou conversest
with them, Thou eatest with them;
Receive me graciously, love me free-
ly; Think upon Thy Mercy, think
upon Thy Blood, think upon Thy
Tears; and accept of me! I am sur-
rounded with dangers, encompassed
with Enemies, encircled with Hellish
Monsters; yet in the midst of these
pressures I hear Thee saying, *Come to
me all ye who are weary and heavy la-
den.* Shall I hide my self as *Adam* did
in

In Paradise? Shall this Word fright
me away? Shall I refuse to come
when Thou callest in this still voice?
No, No, I will confess my Transgres-
sion, and Thou wilt forgive the im-
quity of my Sin. I will harden my
Heart no more; I will turn a deaf
Ear to Thee no more; I will stand
out no longer; I will resist Thy
Light no longer; I will grieve Thee
no more, I will afflict and vex Thy
Holy Spirit no more.

O infinite Goodness! O wonderful
Love! though with the Publican I
dare not lift up my Eyes to Heaven,
yet with the humble *Magdalen* I will
come behind Thee weeping, and
wash Thy Feet with my Tear, and
kiss them. O let me hear the Blessed
News of Pardon from Thy Mouth!
Thou comest, Lord, Thou comest not
to call the Righteous, but Sinners to
Repentance; and of these I am chief!
If Thou wilt converse with Sinners,
here is one that waits Thy help, and
that stands in need of Thy Cure, full
of

of Diseases, full of Sores, full of Weakness, full of Errours, full of Infirmities, a Prodigy of Frailty. Here, Lord, here is work for Thy strong Hand, and for Thy mighty Arm: In this Heart are Devils that must be expelled by Thy Power. Stretch forth Thy Hand, and save me. Here is an Object to exercise Thy Omnipotent Hand upon. My Cure requires Miracles: It's no ordinary Vertue that will set me to rights again. Thou, Thou, O Lord, must come and strike Thy Hand over the sore place, and my Leprosie will be gone.

Thy Prophet cries by Thy Order, *Return unto the Lord your God, for he is gracious and merciful, slow to anger, and repents him of the evil!* I believe, Lord! I believe; My Heart is wounded within me. I come, I come. Father, I have sinn'd against Heaven, and before Thee, and am no more worthy to be called Thy Son; make me as one of Thy hired Servants. But then I desire no other hire, no other

other Wages, but Thy Self: Thou art my exceeding great reward.

Oh! how bitter a thing is it to forsake Thee! What have I got by offending Thee! What have I gained by sinning against Thee! Nothing but Shame, and Horrour, and Trembling, and Confusion. Darkness hath covered me, the Shadow of Death hath fallen upon me! What fruit had I then in those things whereof I am now ashamed! My Soul hath been divested of her innocence, her joy, her peace, her comfort, and her satisfaction. And O my Jesus, didst not Thou stand my Friend now; Great Mediator, didst not Thou stand in the Gap now, and plead for me; O my Redeemer, didst not Thou intercede for me; I must be prostituted, and exposed to eternal laughter and derision! Good Lord! How pitiful, how wretched, how trivial, how impertinent, how inconsiderable was that pleasure, that profit, that thing, for which I did affront and dishonour Thee!

Thee! When I look upon Thy Creatures, either above, or below; I wonder how they were able to contain themselves, and not vindicate their Masters Honour, which they saw abused by me; I wonder, they did not fall upon me, and crush me into perdition, when they saw how bold, how presumptuous this Caitiff was!

O my Lord! For this my Soul shall mourn in secret; even for this, that I have not loved Thee better, that I have not sought Thee more, that I have not approach'd Thee with greater veneration! Henceforward, Lord, if all the Pleasures, all the Riches, all the Honour of this World, were concentrated in this sin, that formerly I lived in, it should be no temptation to me. I would tear the Tyrant out of its Seat: It should usurp Thy Place no more: I would pull it out of its Throne, it should find no harbour in me: Thy Love should constrain me to part with it. I will crucify Thee no more. I have trampled
too.

too long upon Thy Mercy, I will
make light of it no more!

O my Jesus! Remember Thy Ago-
nies, remember Thy Pain, remem-
ber Thy Sufferings, remember Thy
Death, and forgive my Sin. Thy Ser-
vant *David* cryed once, *I have sinned*,
and Thou didst presently take away
his Sin. My sighing is not hid from
Thee. O do not hide Thy Face
from me! *Manasseh* look'd up to
Thee, and Thou hadst respect unto
his Prayer. O give ear to my Prayer
too, that goes not out of feigned
Lips! The *Ninevites* humbled them-
selves, and Thou wast entreated.
O repent Thy self of the evil Thou
hast said Thou wouldst do unto me,
and do it not. *Peter* wept, and Thou
gavest him a gracious Look. I we-
ter my Couch with my tears; O smile
upon me too, and say, *I have redem-
ed thee, thou art mine!*

I love Thee, O Lord, and would
have every Creature love Thee. I
would have all things that have
breath

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breath praise the Lord. I would have every Creature shew forth Thy Glory. Thou hast loved me from all Eternity! Was ever such love heard of, as Thine was! To come from the Mansions of the Blessed, into a Valley of Tears, to advance such a Creature from Death to Life Eternal! Thou hast made my Death a harmless, nay a gainful thing. Thy Cross hath sweetned all; there was Death in the Pot, but Thou threwest in Meal, and didst sweeten all. O blot out the very Footsteps of my Sins, and set me as a Seal upon Thy Heart; so will I give thanks in the great Congregation, my Lips shall praise Thee.

O my Life! I would prefer Thee above all Thy Creatures! I would look upon all these outward Comforts as a Drop in the Bucket, and on Thee as the Ocean; on these, as the small Dust in the Balance; on Thee, as the Rock of Ages. I would love Thee with all my heart, I would love Thee more than my self! O

that

that my whole Mind were united to Thee ! O that I might know nothing save Jesus Christ, and him crucified ! O that all the Powers of my Soul might embrace Thee ! O that I might seek Thy Glory with stronger Desires than Worldlings do their Wealth, or the Covetous the increase of their Incomes ! O that I could adhere unto Thee inseparably ! O withdraw my Heart from every evil way ! Encline my Heart to all Goodness : Let not my Affections be henceforth corrupted with the Love of the Creature : Let me not be weary of loving Thee : Let nothing overcome my Love, let nothing damp it. O enable me to say, *Who shall separate me from the love of God ?* O draw my Soul with Cords of Love, with this Love wound and pierce my heart, and make it sick, that it may insatiably long for Thee ! O I would love Thee without ceasing, love Thee without Bounds, love Thee without measure ! O let my Soul melt with this Fire !
and

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and purge away that filth which doth
 so easily beset me: Take away from
 me all that doth displease Thee; Re-
 fine in me all that pleases Thee; Be
 Thou ever present with me; Live in
 me, Thou Fountain of Life; and
 let me live in Thee; and let that
 Charity live in me, which suffers
 long, and is kind; which envies not,
 which vaunteth not it self, which is
 not puffed up, which doth not behave
 it self unseemly, seeks not her own,
 is not easily provoked; thinks no evil,
 rejoices not in iniquity, but re-
 joices in the truth; bears all things,
 believes all things; hopeth all things,
 endureth all things, through Jesus
 Christ our Lord. Amen.

O Lord, my Soul with Cords of Love, with
 this Love wound and pierce my heart,
 and make it sick, that it may continually
 long for Thee! O I would love Thee
 without ceasing, love Thee without
 bounds, love Thee without measure!
 O Lord, my Soul meet with this Love!

A Prayer

blazes, then it disappears again; and
times it's vigorous, then lacks; and
grows weak again. I believe

A Prayer for Faith.

O Thou, from whom every
good and perfect gift descends,
who givest to all men liberally,
and upbraidest none; Thou callest,
Seek ye my Face; Thy Face, O Lord,
will I seek; Thou hast said, *O Lord,*
Thy Mouth hath spoken it; If ye had
but Faith as a grain of Mustard-seed,
ye should say, *remove this Mountain;* be
thou removed; and cast into the Sea,
and it should obey you. *O my*
Lord! I have Rocks to be displaced,
Mountains to be removed, vast loads
to be freed from; Rocks of Unbelief,
Mountains of Sin, Loads of Iniquity!
Oh lend me Thy helping Hand.
None can give relief, none can suc-
cour, none can do me any good, but
Thy Self. How dark, how dull, how
doubtful is my Faith! Sometimes it
is veiled I believe I

blazes

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blazes, then it disappears again; sometimes it's vigorous, then slacks, and grows remiss again. I believe Thee in Sun-shine, and faint in a Storm; sometimes I get a sight of Thy Glory, then I lose it again. Oh how uneven is my Faith! When Thy Candle shines over my Head, and I wash my Feet in Butter, I believe, but where is my Faith in the dark, when the Fig-tree doth not blossom, when there is no Fruit in the Vine, when the labour of the Olive doth fail! Oh how it fails at such times! How weak it grows! Lord, I believe, help my unbelief! O Thou Sun of Righteousness, Thou bright Morning-Star; Thou mighty Star of Jacob, shine upon me, shine upon this dark Soul of mine, press in by Thy piercing beams, scatter the Clouds of my unbelief; Dispel those mists, as Chaff is driven away by the Wind, so drive them away, O Thou Holy One of Israel. I believe, but my Faith doth not rouse me from my spiritual slumber; I believe,

I believe, ^{as} but my Faith doth not overcome difficulties; I believe, but my Faith doth not put me upon Self-denial; I believe, but my Faith doth not engage me to that cautiousness of offending Thee, which is necessary to Salvation; I believe, ^{ye} but my Faith doth not make me laborious, doth not make me strive, and fight, and work, and enter in at the strait Gate; I do not believe, ^{as if I saw} My Faith is not the substance of things unseen; I do not represent that future Glory to my mind in such lively Characters, as if it were present to my sight, and seem to rejoice in Thy Promises; but when I am to apply them, what doubts, what scruples, what perplexities arise in my mind? I believe Thou hast overcome Death; yet how do I tremble at its approaches? I believe Thou art present with me in affliction; yet how often do I lose Thy Image? I believe, my Dearest Lord, that Thou camest from Heaven to reveal to me Thy Fathers Will; yet I do

250 Prayer and Devotion.

do not so readily they is as I would I believe; but sometimes often overcome by a Passion, too often by a Temptation, too often by the World.

O my Lord I Give me an active Faith, a working Faith, a vigorous Faith, a lively Faith, an effectual Faith, a Faith which may oblige me to shake off all dullness, all drowsiness, all laziness, and which may make me awake to righteousness. Give me a Faith, that may overcome all hardness, may be afraid of nothing, of no Hell, no Libel in the night. Give me a Faith, which may make me bold as Lions, courageous in Danger, not false in the greatest Trials, and most dangerous times, the greatest burdens. A Faith I want, which may make all that is within me stoop to the Yoke of Jesus, which may cross my Flesh and Blood, overcome my vain Desires, and dash in pieces all carnal Affections. O give me a Faith which may make me tender of Thy Glory, loath to do any thing that may be offensive to

ob

Thee,

Thee, unwilling to displease Thee
 the Author of my Being. Give me
 a Faith which may oblige me to la-
 bour in Thy Vineyard, and work
 out my Salvation with fear and trem-
 bling; a Faith that may look into E-
 ternity, forget the! Glorious Missions
 prepared by the Son of God, live
 there, and converse there; and draw
 Comforts and Consolations from that
 Perfection of Glory; a Faith which
 may live upon Thy Promises, lay
 hold on them in despite of opposi-
 tion, and claim them as my heritage
 for ever; a Faith which may hold
 Death in the Face, defy its Power,
 support it self with Christs Victory,
 and sing with Triumph even till his
 Death. What is thy Song? a Faith
 which may make Affliction easy, my
 Burthen light, and sweeten all my
 Troubles; a Faith which may purifie
 my Heart, constrain me to Obedi-
 ence, and compel me to a constant
 running in Thy Command and Obedi-
 ence; a Faith which may conquer all
 old sin
 my

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my Lusts, check my inordinate Desires, beat down all before it, set up the Lord Jesus in my Soul, and make every imagination subject to him, who must reign till he hath put all Enemies under his Feet.

O Blessed Light! which enlightenest every Man that comes into the World! Direct my steps, illuminate my understanding, shew me the way I must walk in, that no Error may mislead me, no false Doctrine corrupt me, no Heresie deceive me, no false Fire beguile me; stretch forth Thy Hand, and hold Thou up my Goings in Thy Path, that I may get safe to my Journey's end. I am a Traveller and Pilgrim here, go Thou before me; and I'll follow Thee; lead me through this barren Wilderness, and leave me not till I enter into Canaan. It is not, Lord, of him that runs, nor of him that wills, but of Thee who shoudest mercy. As Flesh and Blood could not have revealed these things unto me, so Thou alone must enable

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enable my Faith to quench all the fiery
Darts of the Devil. Arise, O God,
and let Thine Enemies be scattered.

O how am I beholden to Thee!
What Thanks, what Praises do I owe
Thee, that Thou hast call'd me to the
light of Thy Gospel! That Thou
hast discover'd to me those Errours
which Persons of other Religions in
the World lye involv'd in! That I
have liberty to read Thy Word,
to peruse it, and to know the things
belonging to my Peace! Thou hast
not dealt so with other Persons; and
as for Thy Judgments, they have not
known them. But what will this
knowledge profit me, if my practice
be not sustable, or my Belief strong,
and firm, and vigorous? I tremble to
think how many thousands are like to
perish for want of this Faith. Ah!
how few do believe in good earnest!
How few believe with any lively af-
fections! How few act, and live, as
if they did believe! O most patient
God, pity, pity that vast multitude

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of Christian Unbelievers! See how Hell hath open'd her Mouth to swallow them up! O Thou that hast redeemed them with Thy Blood! Why should the Enemy run away with Thy Purchase! See how these poor Creatures wander like Sheep without a Shepherd! O gather them! O seek them, that Thou mayst find them! Undeceive them, let them see how far they are from the Kingdom of God! O my Lord!! I believe that Thou art and wilt be a Rewarder to them that diligently seek Thee; I believe, if any man will do Thy Will, he shall know of Thy Doctrine whether it be of God or no; I believe, that not the least tittle of Thy Word shall fail: O encrease my Belief! Let not my Faith rest upon Thy Doctrine only; but let it have regard to all Thy Laws! O let me so believe an approaching Eternity, as to be concerned at the thoughts of it! O let me not only talk of it, but let my Belief rouse my Affections from their Slumber.

O my

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O my Jesus! I believe Thou wast crucified for my sins: How then should I live in sin! Assure me, that if I do, I do but mock Thee: How can I believe my sin odious, while I embrace and cherish it! How can I believe it kill'd Thee, while I make much of it! How can I believe it drew Sweats of Blood from Thee, while I water it, and keep it warm! O I am weary of this vain Belief; Rid me of it; Deliver me from it! Let all my Neighbours see, that I believe these things indeed. Let the World see by my Conversation, that these things work upon me. O let me not only believe these great things, but live them over! Come forth, my dearest Lord, and meet me! No Man can come to Thee, but he whom Thou drawest to Thee! O let me touch but the Hem of Thy Garment, and I shall recover! Let me so believe in Thee, that it may appear Thou livest in me, that I may at last obtain the end of my Faith,

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even the Salvation of my Soul;
Great Author and Finisher of my
Faith, hear me for Thy Mercies sake.

Amen.

*I am weary of this vain belief;
I am weary of this vain belief;
I am weary of this vain belief;
I am weary of this vain belief;
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III.

A Prayer for a lively Hope.

O Thou in whom my Fathers hoped ! They hoped in Thee, and Thou didst deliver them ; Thou art all Goodness, all Sweetness, all Clemency ; Who would not hope in Thee ! Thy Mercies bid me hope, Thy Promises bid me hope, and all Thy Revelations bid me hope. O Thou Hope of *Israel* ! Here I am, here I lye prostrate before Thy face ; Here my Soul intends to breathe out her desires ! O my Lord ! When will that happy Day come, that Glorious Day which shall have no Night, no Clouds, no Darknes ! Thou hast spoke of it, Thy Prophets have seen Visions of it ; Thy Apostles have declared it ; One was wrapt up above the Clouds to take a view of it. The Son that came out of Thy bosome hath assured

me of it. It is the bright day, when I shall enter into Thy Joy, be made a Coheir with Christ, be clothed in White, shine as the Stars, look upon Thee, and not be ashamed ! Thou hast promised it, and shall not I hope for it ? O my Lord, that seekest me, that art present with me, and knowest my Heart, my Sighs, my Desires, Thou knowest I hope for it ! O let this Hope be lively, let it be a Hope which may purifie me, even as God is pure. Nay, my very flesh shall rest in Hope, and Thou wilt not suffer my Body to see everlasting Corruption ; Thou wilt raise me from the Dust at last ; All my Bones shall say, Lord, Who is like unto Thee ! I know that my Redeemer lives, and that He shall stand at the latter day upon the Earth ; and though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God, whom I shall see for my self, and mine Eyes shall behold, and not another : and having this Hope, O assist me,

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O perswade me, O prompt me to
cleansc my self from all filthiness both
of flesh and Spirit, and to perfect
Holiness in the fear of God.

Deck my Soul with Humility,
with Patience, with Constancy, that
no Rods, no Stripes, no Prison, no
Torment, no Shipwreck, no perils of
Waters, no perils of Robbers, no pe-
rils among my own Country-men, no
perils among Heathens, no perils in
the City, no perils in the Wilderness,
no perils in the Sea, no perils among
false Brethren, no Weariness, no Pain-
fulness, no Watchings no Hunger, no
Thirst, no Cold, no Nakedness, no
Weakness, no Infirmary, no Honour,
or Dishonour, no good Report, or
evil Report, may discourage me from
trusting in Thee! Though the Lord
should kill me, yet let me hope in
him. If in this Life only I have Hope
in Christ, I am of all Men most mi-
serable. The Lord is my Light, and
my Salvation, whom shall I fear? The
Lord is the Strength of my Life, of

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whom shall I be afraid? Though an Host should encamp against me, my heart shall not fear; though War should rise against me, in this will I be confident; for in the time of trouble he shall hide me in his Pavilion, in the secret of his Tabernacle he shall hide me, he shall set me up upon a Rock. Thou art he that took me out of the Womb; Thou didst make me hope when I was upon my Mothers Breasts: O let it not be in the power of Men, or Devils, to shake this Hope! Let it be my Anchor, sure and stedfast, which no Waves, no Billows, no Storms, no Tempests can move.

Whatever evils befall me, let me think they come from a Father's Hand. Let no Prosperity, no Sunshine, no Calmness, no Smiling Fortune, subvert this Hope in my Soul. Let me look upon all these outward Comforts, as Vanity, Vanity of Vanities, which can give no Ease, no Comfort, no Satisfaction to a Soul of a Spiritual

ritual Appetite. Let me thirst after nothing so much, as after Thy Love, as after Spiritual Blessings, as after the hidden Manna, as after the white Stone, which no man knows, save he who receives it.

I will not hope in any Creature, I will arise, and depart, for here is not my rest. Why art thou cast down, O my Soul, and why art thou disquie-tered within me? Hope thou in God, for I shall yet praise Him, who is the health of my Countenance, and my God. My Soul, wait thou only up- on God for my expectation is from Him; He only is my Rock and my Salvation, He is my Defence, I shall not be moved. In God is my Salva- tion, and my Glory, the Rock of my Strength, and my Refuge is in God. Trust in him at all times, ye People, pour out your Hearts before Him. Thou hast been a Shelter for me, and a Strong Tower from the Enemy. From the end of the Earth will I cry unto Thee, when my Heart is over-

whelm'd! O my God! my Goodness extends not to Thee; The Lord is the Portion of my Inheritance, and of my Cup, Thou maintainest my Lot. Who was ever confounded, that trusted in Thee? Who was ever forsaken, that hoped in Thee? Who was ever despised, that in good earnest called upon Thee? All hail, my dearest Lord, my Hope! I love Thee, I embrace Thee, I renounce all those lesser Goods, which are in the World, that I may make Thee my highest, and my chiefest Good.

It is true, Lord, I am a Sinner, and have been a very ungrateful Wretch; The least of Thy Mercies is more than I have deserved; My very Righteousnesses have been as filthy Rags: But I will not trust in my Bow, neither is it my Sword that shall save me; but Thy Mercy, O Lord, Thy Mercy, and the Palms of Thy Hands, on which Thou hast engraven my Name, shall be my refuge. I have no merits, no deserts to trust to; I

I can claim nothing as my Right; all I
am, and all I have is Thy Charity;
What Goodness there is in me, is in-
tinely owing to Thy Grace and Com-
passion; With this Thou crownest
me, with this Thou enrichest me;
with this Thou anointest my Head,
that I may work in Thy Vineyard,
and receive the Penny at Night: I
confide not in my Works, I depend
not upon my Industry, I rest not in
my own Labours; but in Thy Blood,
in Thy Sweat, in Thy good pleasure,
O Glorious Son of God! Cursed is
the Man that trusts in Man, and
makes Flesh his Arm. I will hope in
Thy Mercy, my Heart shall rejoyce
in Thy Salvation: Evening and Mor-
ning, and at Noon will I pray, and
Thou wilt hear my voice. Thou hast
said, Ask, and ye shall have; Seek,
and ye shall find; Knock, and it shall
be open'd to you: Who would not
hope after this? Who would not re-
lye upon Thee after such a Promise?
O let me find Grace in the sight of
my

my Lord I desire nothing else; this
 is the height of my wishes; this is it
 which ingrosses the faculties of my
 Soul. Thy Grace is the Jewel I want,
 the Pearl I stand in need of, the
 Crown my Soul longs for. Thou art
 my Witness, O Lord, That my Heart
 thinks so; Thou hast Treasures of
 Mercy, Thy Stores are large, and in-
 exhaustible! Thou bidst me come,
 and buy without Money, and with-
 out Price, and my Soul shall live:
 Thou dost promise me more than
 Kings can promise; and no wonder:
 for Thou art greater and richer than
 all the Kings of the Earth. Thou gi-
 vest Rest to the weary Soul, and
 Strength to the Faint; therefore
 mine Eyes shall be toward Thee!
 O let Thine Eyes be open, and Thine
 Ears attent unto the Prayer of Thy
 Servant! Do Thou chuse and sancti-
 fie this House, that Thy Name may
 be there for ever, and let Thine Eyes,
 and Thy Heart be here perpetually.

Thy

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Thy liberality and bounty is immense and infinite! I cannot but hope in Thee! O my unbelieving heart! Couldst thou but trust Him more, what great things wouldst thou see! His mercy is upon Thee, according as thou hopest in him. The more thou hopest, the greater is His Mercy!

O my Lord! What stupendous Gifts dost Thou present me with! What amazing Offers dost Thou make to my Soul! Thou art not only willing to impart Thy Graces to me; but in Thy Supper givest me Thy Self! and here Thou offerest to carry me in Thy Arms, to be my nursing Father, and to be Food to my hungry Soul! May it be unto me according to Thy Word! Come, Lord! Lodge Thou in my Soul, make it Thy Dwelling-place, anoint it with the Oil of Mercy; I will go and take the Cup of Salvation, and call upon the Name of the Lord. Thy loving kindness shall be before mine Eyes, and I will walk in Thy Truth;

I will

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I will not sit with vain Persons, neither will I go in with the Dissemblers; I will wash mine hands in innocency, so will I compass Thine Altar, O Lord! That I may publish with the Voice of Thanksgiving, and tell of all Thy wondrous Works: My heart shall be indicting a good Matter, and I will speak of things touching the King of Saints. Into Thy hands I commit my Spirit, Thou hast redeemed it, O Lord God of Truth! O make Thy Face to shine upon Thy Servant, and O let me hope unto the end, for the Grace that is to be brought unto me, at the Revelation of Jesus Christ. Amen.

A Prayer

IV.

A Prayer for Love and Charity.

O Thou who hast so loved the World, as to give Thine only Son, to the end, that all that believe in him should not perish, but have everlasting Life! What shall I do to love Thee! What shall I do to be united to Thee! What shall I do to get a place in Thy Bosome! If I love Thee not, I am undone; If Thou dost not look exceeding lovely in mine eyes, I am lost; If my Affections do not fix upon Thee, I perish; I cannot be happy without loving Thee! My Soul is destitute of her proper Good, if Thou be not the Object of my Delight! I am perfectly miserable, if Thou be not the Center of my Spirit. Love is the greatest Gift that's given to poor Creatures: Love enriches their Souls; Love makes

makes their Faces shine; Love must brighten their Souls, and make them appear lovely in the Eyes of God. O my Lord! Thou hast given me Faculties to love Thee, Understanding to contemplate Thy Beauty and Mercy and Perfection, Memory to retain the lively apprehensions of Thy Glory, and a Will to prompt my whole Man into suitable Actions! The more I love Thee, the holier I am; the more I love Thee, the more I am with Thee: for where I love, there is my Soul: where my Affections are, there is my Spirit; where my Treasure is, there will my heart be also. Who would look upon a Dung-hill, that can view a Glorious Palace? Who would hear the Screeches of Owls and Night-Ravens, that can hear melodious Musick? And why should I be taken with the Pomp and Glory of the World, which in comparison of Thee is a meer Danghill? or with the Careless and Praises of mortal men, which are perfect howling, compared

compared with the Harmony Thy Love doth make? Shall I love Honour, and not love Thee who art the Fountain of it? Shall I love Pleasure, and not love Thee in whose Presence there is fullness of Joy? Who can be likened unto Thee, O Lord! And if nothing can be likened unto Thee, I must love nothing like Thee! And if I justly love that which is good, I must necessarily love Thee more than all things in this World; for Thou art infinitely better than all things in this World. There is nothing so good, nothing so precious, nothing so rich, nothing so amiable as Thou art?

O my Jesus! How great was Thy condescension! Thou knewest I could love nothing so well, as what was like me; and in compliance with my temper (for Thou knewest my Frame) Thou becamest like me indeed; the Immortal became mortal; the Eternal became an Infant: If therefore I love Man, who is naturally like me,
how

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how much more am I bound to love Thee, who wroughtest a Miracle to become Man, that Thou mightest be like me ! Love dost Thou the presence of its delightful Object, and can any thing be more present than Thou art ? Thou art in me, and with me, and without me ; Thou art present in all places, at all times, in all Companies ; Thou art willing to dwell in me, and to make Thine abode in me ; Thou art content never to depart from me. Thou art strangely bountiful ; who would not love Thee ? Who ever gave greater or larger Gifts, either more in number, or more in quantity, or longer for duration, than Thy liberal Hand ? From Thee every good and perfect Gift comes down ; whatever Gifts I receive from Thy Creatures, Thou sendest them ; The Creatures are but the Chands or the Pipes, through which they are conveyed ; and shall not I love the Fountain more than the Chandel ? the Spring more than the Pipe through which the Water

ter runs? and the great Giver more than the Messengers that carry it? Thou workest in all, Thou inclinest the Hearts of the bountiful; Thou openest their hands, Thou turnest their hearts into Charity; Thou seasonest their minds with thoughts of me, and Thou bendest their wills to do me good! And shall not I look up from the Creature to the Creator, and give him my dearest Love?

I will love Thee, O Lord! I must love Thee, for Thou art sweet beyond comparison, amiable without a Parallel, lovely to a Miracle! Thou art the true Father of my Soul, Thou providest for me, Thou takest care of me, Thou art exceeding tender of me, Thou bearest me on Thy hands, on Thy wings Thou carriest me, as the Eagle doth her young; nay, Thou offerest me to be thy Brother, thy Sister, and thy Mother: for he that doth thy Will, shall be all this in thy esteem; He shall be as dear to thee, as these Relations are to mortal Men.

Thou

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Thou art my Friend indeed ! O my Lord, whither doth thy Love carry Thee ! Thou layest aside Thy Glorious Titles, and magnificent Names, and becomest my Friend ! and never was a truer Friend than Thou art, and hast been to me ! No vicissitude hath changed Thee, no revolution hath altered Thee, no accident hath estranged Thy Heart from me ! My unworthiness doth not turn away Thy Affections from me ! Though Thou dwellest on high, yet Thou humblest Thy Self to behold the ways of the Children of Men ! My Sores do not make Thee loath me, my Infirmities do not move Thee to cast me away, my Vileness doth not tempt Thee to despise me ! Thou lovest at all times ; if I am wounded, Thou bindest up my Wounds ; if I am broken, Thou healest me ; if I am grieved, Thou refreshest me ; if I am in danger, Thou deliverest me ; if under pain, Thou givest me ease ; if under trouble, Thou comfortest me. O my Jesus !

fus! Thou art gone up to Thy Father, and to my Father, and hast made us Friends! Thou hast reconciled Him to my Soul! Thou hast loved me before the Foundation of the World! How often hast Thou in Mercy look'd upon me! How often hast Thou pitied me! I was unworthy of Thy compassion; yet seeing me lye in my Blood, Thou saidst, *Live, in thy Blood Live.*

What shall I say unto Thee, O Thou great Preserver of Men? No Words, no Language will reach Thy Love, or give a tolerable Description of it; yet still this encreases my Obligations to love Thee! And what a mercy is it, that Thou wilt give me leave to love Thee! that this Great, this Glorious, this Immense, this Incomprehensible God will vouchsafe to be loved by a Worm! What a favour is it! Prize it, O my Soul! and think thou hearest every Creature, that's beneficial to thee, calling upon thee to love Him! The Sun
that

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that shines upon thee, calls to thee, I give thee light, that thou mayst admire the Father of Light; so doth the Moon, so do the Stars, so do all those things whereby thou art fed, maintained, clothed and preserved in Health: these all call, *We serve thee, that thou mayst serve thy God; and do good to thee, that thou mayst love Him, whose hand hath placed us in these Stations.* O my God! Shall I have such Monitors to love Thee, and be deaf to the Call? How will all these rise in judgment against me one day, if I love thee not! How justly do I fall a Sacrifice to Thy wrath, if under such Exhortations I despise Thy Love!

How many Souls have perish'd, and I am yet alive! How many have been struck dead in their Sins, and I am yet called to Repentance! How many do yet walk in Darkness, and I have the Honour to see Thy marvellous Light! Thou hast dealt more kindly by me, than Thou hast done by others! O how I am bound to love Thee! I see the
the

the odiousness of that sin, which others doat on! I see the deformity of those Vices, which others wallow in! I see the Beauty of that Virtue, which others scorn! I see the charms of that Grace, which others laugh at! I taste of those Comforts, which others continue ignorant of! I see the reasonableness of thy Precepts, which others count an intolerable yoke! I have some sense of another World, while thousands live as if there were none! I see the necessity of Holiness, while others make a mock of Sin! What motives are these to love Thee! Shall I be afraid, or ashamed after all this, to love Thee! Every Sense I have, bids me love Thee! I cannot smell to any thing, but I smell the fragrancy of Thy Love. I cannot taste any thing, but I must taste how Sweet, and how Gracious Thou art! I cannot look upon any thing, but I must see Thy Goodness! The oil of Thy Love swims upon every Creature, I touch or feel! That Soul deserves to
 65 die,

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die, that doth not love Thee ! In loving Thee, I live ! Thy Love is better than Life ! My days will have an end, My life ere long will pass from me ! My Riches, my Glory, my Wealth, my Health, my Liberty, my Ease, my Friends, my Acquaintance ; they all will ere long expire : but if I love Thee, that will remain with me to Eternity ! My Love to Thee makes me Thine, and makes Thee mine. By loving Thee, I shew that I am not mine own : Thou hast made me for thy self, and if I am not Thine, I cannot be mine own ; for at that instant that I would be mine own, I cease to be Thine. Thou art to me all that heart can wish, or reason can desire ! Thou art my Light, my Pillow, my Rest, my Sun, my Meat, my Drink, my Glory, my Joy : Thou hast given me Thy Son, and in giving him, hast given me more than ten thousand Worlds ! And if this be not enough, Thou art ready to give me more ; Shew me Thy Love, and it suffices me. Thou hast wound-
ed

ed me with Thy Love! I will follow Thee! O let me do Thy Will; Let me do that which Thou wilt, and not what I will. Despise me not; Forsake me not; O do not go far from me! Draw me after Thee, and I shall run! Wo is me, that I must dwell in *Meshek*, and have my habitation in the Tents of *Kedar*! O leave me not to my self! I consecrate both my Soul and Body to Thee; employ them, O Lord, as it shall please Thee best!

O forget me not, and let me never forget Thee! Let me rather dye a thousand deaths, than live without Thee! O let me love Thee so, that I may long to draw others to Thy Love! Let me be griev'd when Men do not keep Thy Law! Let it go to my Heart to see Thee dishonour'd and affronted! Thou threatnest me with Eternal Flames, if the Flames of Thy Love cannot warm me now. I am not worthy to love Thee, yet Thou art most worthy to be loved by me!

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me! O let me sigh, let me pant, let me breathe after Thee! O my Life, let me live to Thee! O my Glory, let me be content to dye for Thee! O my Refuge, let me ever run to Thee! O Thou Eternal Love, let me be always mindful of Thee! Let me embrace Thee! Let me resolve not to let Thee go, till Thou hast brought me to that place where I shall be for ever united to Thee!

Withdraw mine heart from the Creature! Why should it go astray from Thee! I am sensible what hurt my love to the Creature hath done me: It hath alienated my heart from Thee; it hath made Thy Word a savour of death unto death to me; it hath rendred Thy Promises insipid to me; it hath made me slight Thy Service; it hath made Thy ways nauseous and irksome to me; it hath made Thy Laws tedious to me; it hath made me forget the Life I am to live for ever; it hath made me weary of Thy Love, backward to Self denial, made
me

me ashamed of Christ, cool'd my zeal, damp'd my religious desires; and shall I harbour the Viper in my Bosome any more! O throw this Enemy out of my Soul! Dispossess it of its habitation, expel it by Thy Power, make it vanish by Thy Presence! I beg not Grace to hate any thing that Thou hast made; but Thy assistance, that I may love the Creature less than Thee; I would not have this love of the Creature engross my Soul; I would not have it usurp Authority in my Heart; I would not have it take place of my love to Thy sweet Self; I would not have it engross my Affections; I would have it subordinate to Thy Love; I would have it to be a Servant to my love to Thee; I would not have it rule in me; I would not have it juggle out Thy Love.

I know, my dearest Lord, I must love my Neighbour too: I cannot love Thee, without I love him with unfeigned Love! I lye, if I say I

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love Thee whom I have not seen, when I love not my Brother whom I see ; but I would not love man better than Thee ; I would not obey him more than Thee ; I would not comply with him to displease Thee ; I would not prefer his smiles or frowns before Thy Favour, or Thy Indignation ; I would love him for Thee, and in Thee ; and O Thou that hast loved me, so as to dye for me, Grant me that Charity which is a necessary effect of my love to Thee !

Thou hast loved my Neighbour, as well as my self : My Jesus ! Thou hast dyed for him, as well as for my self ! Though I must stand amazed at the particular Mercy Thou hast shewn to me, yet the light of Thy favour hath shined upon my Fellow-Christians too ! O let me love them with a pure heart fervently ! Hereby shall all Men know, that we are Thy Disciples, if we love one another. O my Lord ! I am resolved to be Thy Disciple ; and therefore will not only love those
that

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that love me, but even those that hate me. O make me tender-hearted, and compassionate to my Neighbour! Make me ready to forgive, ready to bear with his Infirmities, ready to relieve him, ready to assist him, ready to succour him: O let all clamour and malice and hatred and evil-speaking and censoriousness be put away from me! Rid me of all guile and hypocrisy and dishonesty: Let it be known by my meek and humble and charitable temper, that the same mind is in me, which was also in Christ Jesus. In vain do I call myself Thy Follower, if I tread not in Thy Steps, or do not render good for evil, and shew all meekness unto all men.

When I am reviled, let me not revile again! Let there not be any root of bitterness in me! Banish from me base suspicion! Teach me to put a favourable construction on other mens actions, and to overcome evil with Good! Mortifie in me the itch of contradiction!

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tradition! Make me affable, courteous, kind, gentle; and let no provocation sowre that disposition in me! Make me patient and long-suffering, peaceable and easie to be entreated; Give me a temper that may make me rejoyce in the prosperity of others! Let all Pride and Envy dye in me! Let me delight in Works of Mercy, in feeding the Hungry, giving Drink to the Thirsty, cloathing the Naked, visiting the Sick, comforting the Prisoners, counselling the Weak, supporting the Feeble, directing the Erroneous, reproving the Unwary, guiding the Blind, using hospitality to Strangers.

Make me circumspect in my Speeches, that I offend not with my Tongue! Give me presence of Mind upon all occasions, that I may not speak, or act rashly to my Neighbours prejudice! O let Thy Love be always before me, that I may have compassion on my Fellow-Servant! O let Thy Blood supple my heart, that it may melt at the sight of its wants and necessities!

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necessities! O let that Word sound
always in mine Ears, That Though I
speak with the Tongue of Angels, and
have no Charity, it profits me nothing!
I shall see Thy Charity in the Sacra-
ment of Thy Supper! I shall see what
Thou didst forme, and all the World!
I shall see what inconveniences Thou
didst endure to procure our happi-
ness! I shall see how Thou didst deny
Thy Self for our sakes! I shall see
how Thou didst not count Thine
own Life dear to save ours! I shall
see how gentle Thou wast to Thy E-
nemies, how Thou pray'dst for them
that persecuted Thee, how Thou
didst bless them that did curse Thee!
I shall see what pains Thou tookest,
what anguish Thou enduredst, to
snatch us from damnation!

O let that Charity prevail with me!
O let that Goodness produce Bowels
of Mercy in me, that as much as in
me lyes I may keep the Unity of the
Spirit in the Bond of Peace! Make
me willing to decede from mine own

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Fight for Concorde sake! O root out
 that base selfishness, which makes me
 so careless of my Neighbours Good!
 O Thou Eternal Truth! Thou hast
 promised to write Thy Laws in my
 Heart! O write this Law of Love
 there with Thine own Blood, and
 make the Characters so lasting, that
 nothing may blot them out! O let me
 love my self less, that I may love Thee
 and my Neighbour more! O let the
 Fire of Thy Love put out the im-
 pure Fire of my Lusts and Corrupti-
 ons! O let that Fire purifie my Soul
 from those inordinate passions and
 desires, which too often endanger it!
 Thou art the God that answerest by
 Fire! Let me feel Thy Fire, and
 the force of it! Let it go through
 my Soul, and scatter heat through e-
 very part, that I may be transformed
 and changed into Love! Let me love
 Thee vehemently, ardently, superla-
 tively, constantly, and my Neighbour
 chastly, modestly, purely, sincerely,
 and inviolably! Whatever Thou de-
 niest

*A Prayer for imitation of the Holy
Life, and Example of Jesus.*

O Thou, who art the Way, the Truth, and the Life! I know Thee, who Thou art, the Son of the living God! Who shall lead me into *Edom*! Who shall bring me into the strong City, into that City which hath foundations, whose Builder, and Maker, is God! Wilt not Thou, O Lord, Strong, and Mighty? Hear, O my Soul! Thy Redeemer calls; *If any Man serve me, let him follow me, and where I am, there shall also my servant be.* O my Lord! I had need of a Guide in this age, when the World lies in Wickedness! How many ways to Ruine do I see! How many Nets do I see spread for me! What a Snare are, even, these outward Comforts! How do they entice, and draw the
Heart

Heart away! O Father of Mercy!
How many thousands do I see beguil-
ed by the Riches and Pleasures of
this Life! How insensible do they
grow of that life, they are to live for
ever! How forgetful of God! How
enamoured with the Gauds and Glo-
ries of this World! How does the
beauty of their Souls decay, and wi-
ther away! And one teaches the o-
ther to go to Hell! O my God!
what shall I do among so many Ene-
mies! What shall I do in all this dark-
ness! What shall I do among all these
Precipices! Without Thy Light, I
must needs be lost! Rise, Rise Thou
glorious Morning Star! that I may be
able to see my way! Thou art the
light of the World! He that follows
Thee, cannot walk in darkness! Why
should I be afraid of going astray?
Thou art my way, How can I be de-
ceived! Thou art Goodness it self!
How can I mistrust Thee, when Thou
hast spilt Thy Blood for me! Though
naturally Thou dwellest in a light in-
accessible,

accessible, yet of invisible Thou becamest visible, on purpose that I might follow; not the Father of Lies, not *Lucifer*, not that Enemy who transforms himself into an Angel of Light, but Thee in whom all the Treasures of Wisdom and Knowledge are. Great Physician of Souls! Thou camest down to prescribe me Physick, and that I might not be afraid to take it, didst take it before me, and of God becamest Man, that I might imitate Thee in the Holiness of Thy Humane Nature!

This is it, O my Lord, that my Soul desires, even to set Thee before mine Eyes, to represent Thee in lively Colours before my Mind, and to conform to Thy great Example! O my *Jesus*! Thy Spirit I want, which may change me into Thy Image from Glory to Glory, from one degree of Brightness to another, and enable me to comprehend with all Saints, what is the depth and breadth, and height, and length of the Love of God, and
may

may be filled with the fullness of God!

O my God! My Soul longs to say with Thy Apostle, I live, yet not I, but *Christ* lives in me. Once Thou didst create me, after Thy Image, but I defaced it, those curious lines I darkned, and dash'd, yet, thou hast given me hopes to recover that Jewel, and, O my Lord! Do Thou place it in its Throne again; How do I long to have my Mind renew'd, and my Soul transform'd, that I may mind the things of the Spirit with sincerity and earnestness! Who but a Fool would not tread in Thy steps, my dearest Lord! yet such a Fool, such a Sot, such a Beast I have been! I have seen Thee lighting me to Heaven, and yet have loved Darkness better than Light! O Thou Eternal Wisdom! I hate this Folly! I abhor this Stupidity! I will follow the Lamb whither soever he goes. Thy Apostles follow'd Thee, why should not I? Whole Armies of Primitive Believers

vers follow'd Thee! Why should not I? Why should I come behind them? Why should I have less esteem for Thee than they had?

My very Name obliges me to follow Thee! What am I a Christian for, if I do not imitate Thee! O let me not blaspheme that worthy Name whereby I am called! I blaspheme it, if by my vain Conversation I give Thine Enemies occasion to speak ill of Thy Religion. Do I call my self by Thy Name, and am loth to tread in Thy steps! My Heart is stubborn! My Will perverse! O do thou bow it! Make me ready, make me willing, make me expedite for this Work. Thou tookest up thy Cross, Oh let me not dream of Beds of Roses! Thou wast subject to Thy Parents, Oh make me submissive to my Superiours! Thou didst resist Temptations, O let me not be overcome by them! Thou didst despise the World, Oh let me not be enamoured with it! Thou wentest about doing good, O let me not

not be backward to works of Charity! Thou didst deny thy self, O let me not indulge my vain desires. Thou didst work while the day did last; Oh let me not harden my Heart in this my day! Thou wast humble; Oh let the same humility take root in my Soul! Thou wast meek, Oh let this meekness be the rule of all my actions! Thou didst not aim at Vain-Glory; Oh let no such pitiful end defile my Soul! Thou didst bear with the weak; Oh let me be tender-hearted, and gentle too! Thou didst patiently endure injuries; Oh let me not fret and murmur under them! Thou wast faithful in all Thy Fathers House; Oh let me be so in the duties of my Calling, and Relations! Thou didst receive, and embrace the Penitent; Oh let me rejoice over those who are sorry for their faults! Thou didst encourage Goodness, and Holy Inclinations; Oh let me cherish them, wheresoever I find them! Thou didst do Thy Fathers Will; Oh let me not pretend

pretend impediments! Thou didst good for evil; Oh let me not recompence Sin with Sin! A sense of Gods Goodness was Meat and Drink to Thee; Oh let it be my Diet too! Thou wast a pattern of Gravity; Oh let me not be vain and foolish in my Conversation! Thou didst spend Thy Self for the good of Mankind; Oh let me not indulge my Ease too much! Thou didst entirely resign Thy Self to Thy Fathers pleasure, under the severest Trials; Oh teach me this Art of Self-resignation too! Thou wast zealous for the House of God; Oh let not Luke-warmness spoil my Soul! Thou wast not taken with the Pomp and Glory of the World; Oh let me not be gull'd with these empty shews! The frowns and contempt of Men could not make Thee weary of being strictly conscientious; Oh let not these pitiful things make me ashamed of Thee, and Thy Gospel!

O my Jesus! Thy Kingdom must suffer violence; and whoever enters there,

there, must force his way through all impediments: and what if I offer violence to my Lusts and Passions for a time, How sweet will it be to lye encircled in Thy Arms one Day, and to hear Thee say, *Come ye blessed of my Father, inherit the Kingdom prepared for you!* Thou dost promise me; That if I will fight for Thee, Thou wilt give me to eat of the Tree of Life, and to sit down with Thee in Thy Kingdom, at Thy Table, and to be a King and a Priest for ever; Do I believe this, and scruple fighting the good Fight? Do I believe this, and am I afraid of the Worlds frowns? Do I believe this, and am I ashamed of the severities Thou callest me to? Why should I mistrust Thee, when I see Thee use the same mortifications Thou biddest me chuse? If a Souldier see his King use the same Pains, Habit and hard Fare which the meanest man in the Army uses, what courage doth it infuse into him to endure hardship and other difficulties,

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ties, that may attend the various enterprizes he is engaged in!

O my Lord! That very contempt of the World, that Meekness and Humility, that severity of Life, that aversion from sensual Pleasures, that enmity to Sin, that hatred of Vanity, that indignation against Brutish Delights, that Sincerity, that Simplicity Thou requirest of me, Thou didst observe and practise and perform Thy Self; so that Thou layest the same burden on my Shoulders that lay on Thine; and if I dye with Thee, I shall live with Thee too; if I suffer with Thee, I shall reign with Thee.

O then I will not tarry! I will make haste, and conform to Thine Example! I shall not fare worse than my King and Master did; and as I have born the Image of the Earthly, so I shall bear the Image of the Heavenly too. I will walk as my Jesus walked! O my Lord! Make me Holy, as Thou art Holy; Perfect as my Father

Father which is in Heaven is Perfect !
O my Lord, there is no other way to
Glory, but by Thee ! Thou being ex-
ceeding rich, becamest poor to enrich
my Soul ! Thou camest not to do
Thine own Will, but the Will of
him that sent Thee ! Put Thine Arms
under me ; and I will not do mine
own Will : I will follow Thee
through Fire and Water ; I will fol-
low Thee through Bryars and Thorns,
through good Report and evil Re-
port.

O chase away all slavish fear from
my Soul ! Let me not be afraid of
difficulties ! What can be difficult,
where Thou art both the Guide and
the Encourager ? Thou canst not de-
ceive me ; Thou canst not delude
me ; It must be so as Thou hast said :
All things are possible to him that be-
lieves : I'll chuse some hardship here,
so I may rest in Thy Bosome hereaf-
ter ; I'll be content to pass through a
dirty way for some time, that I may
lye down in the green Pastures of
Thy

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Thy Mercy for ever. The light of
Thy Cross in the Holy Sacrament
shall be my Motive : I'll draw Angu-
ments from that Remembrance of
Thy Death, to dye to the World.
I will travel with Thee ; I will sail
through the boisterous Sea of this
Life with Thee : And O my Jesus !
let me arrive safe at last in the Ever-
lasting Harbour. *Amen, Amen.*

A Thank

VI.

*A Thanksgiving after Receiving of
the Lord's Supper, to be said
either at Church, or at Home.*

AND now, what Reward shall
I render unto Thee, O Holy,
blessed, and Incomprehensible Trini-
ty, for all the benefits I have receiv-
ed at Thy Hands this day! Awake
up, my Glory! Awake, my outward,
and inward Man! I will sing, and
give praise! Whence is it, that so
poor a Wretch as I am, is crowned
with all this Mercy and loving Kind-
ness! O my Soul, thou hast been wa-
ter'd this day with the Streams that
flow from the Paradise of God! I
that was worthy of God's hatred,
how have I this day been advanced!
What great things hath God done for
me! What Honour hath he laid upon
me! What Majesty, what Glory hath
he conferr'd upon me. I feel

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I feel the Fire of God within me !
My Heart grows hot within me ! I
will sing, and give Praise ! Who
would not praise Thee, that hath
seen Thy goings in the Sanctuary, as
I have seen them this day ! Holy Fa-
ther, Thou hast this day embraced
me ! Holy Jesus, Thou hast this day
poured out Blessings upon me ! Ho-
ly Spirit, Thou hast this day mani-
fested Thy Self unto me ! Holy, Ho-
ly, Holy Lord God of Hosts, Thou
hast humbled Thy Self this day to a
dead Dog ! O how often have I re-
turned to the vomit ! How often
have I gone a whoring from Thee !
Yet behold, the Lord, instead of the
Bread of Affliction, hath given me
the Bread which came down from
Heaven ; instead of the Cup of trem-
bling, hath given me the Cup of Sal-
vation ! I will remember Thy Name,
O Lord ! I will speak of Thy won-
drous Works.

O my Lord ! I see Thy hand is not
shortned, neither is Thy strength a-
bated !

bated ! Thou that hadst mercy on the vilest Sinners formerly, extendest Thy Goodness to such miserable Creatures still ! I have drawn Water this day from the Well of Salvation, even from thy Wounds ; O Crucified Redeemer ! Thou hast look'd upon this Prodigal this day ; Thou hast run, and fall'n on my Neck, and kissed my polluted Soul. Oh Honour ! Oh Dignity ! Oh Compassion ! Oh Charity ! Oh Love ! Oh Mercy ! Oh Goodness ! which the Redeemed of the Lord must speak of ! Even they whom he hath redeemed from the hand of the Enemy, and gathered them out of the Lands, from the *East*, and from the *West*, from the *North*, and from the *South* ; they wandred in the Wilderness, in a solitary way, they found no City to dwell in ; Hungry and Thirsty, their Soul fainted in them ; then they cryed unto the Lord in their trouble, and he deliver'd them out of their distresses, and he led them forth by the right way, that

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that they might go to a City of Habitation! O that Men would praise the Lord for his Goodness, and for his wonderful Works to the Children of Men!

Open to me the Gates of Righteousness, I will go into them, and I will praise the Lord. This is the Gate of the Lord, into which the Righteous shall enter; I will praise Thee, for Thou hast heard me, and art become my Salvation. The Stone which the Builders refused, is become the head Stone of the Corner. This is the Lords doing, and it is marvellous in our Eys. If I forget Thee, O my *Jesus*! let my Tongue cleave to the roof of my Mouth. Thou hast regarded my Tears; Thou hast taken notice of my Supplication; Thou hast given me my Hearts desire; Thou hast not withheld from me the requests of my Lips! Thou hast given me leave to come to Thine Altar this day, and to lift up my hands towards Thy Holy Oracle! Thou hast fed my Soul
this

this day with Royal Dainties, with
 Peace and Pardon, with a right to
 thy Promises, and offers of Eternal
 Life, with assistances of thy Holy Spi-
 rit, and the Riches of Grace and Mer-
 cy. This is the Food, which the Ho-
 ly Bread and Wine have represented
 to me this Day, and with this Food
 thou hast blessed my Soul. In this
 Food will be glory, of this will I make
 my boast. This is Food for Immor-
 tal Spirits. This preserves Souls
 through the power of God unto Sal-
 vation. This is Bread which fades
 not away; This is Wine which may be
 had without Money, and without
 Price. Heb. 10. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 Only God! Thou requirest no
 Price, but a wounded Heart, no
 Gold, no Silver, no Jewel, but an
 obedient Soul. I bring it, I offer it.
 I beg thou wouldst be pleased to ac-
 cept of it. Thou dost love it. Thou
 mayst challenge it: it's Thine. Thou
 gavest it me, Thy Spirit made it wil-
 ling. Thy Grace did melt it. Thy

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Fire burnt away the Dross: Thy Goodness purified it, and Thou wilt cleanse it more and more. All the Good I have is Thine! From Thee it flows! From Thee it springs! Thou conveyest it to my Soul. Thou openest mine Ears. Thou awakenest me, every good thought I have is Thine; every good inclination, every good resolution, every good intention is Thine; Thou influencest every good action I perform. My praise shall be of Thee in the great Congregation, I will declare Thy Faithfulness and Salvation.

O how good is God to *Israel*, even to them, that are of a clean Heart! O make me clean, that I may feel Thy Goodness! Thou art my Physician, I am Thy Patient; Thou art my Father, I am Thy Son; Thou art my Master, I am Thy Servant; Thou art my Teacher, I am thy Disciple. Thy Spirit is Good, O lead me in the way Everlasting!

God forbid, that I should glory in
any

any thing, save in the Cross of Christ,
and him Crucified. O that the World
were Crucified to me, and I unto the
World! I will rejoyce in Thy Love,
my Dearest Lord! I have seen Thy
Power, Wisdom and Goodness. I see
what pains Thou takest with my Soul,
to make it happy, to drive away the
night of ignorance from it, and to
make me know, there is no true blis
no true Comfort, but in Thee! Thou
teachest me to overcome my Spiritual
Enemies; Blessed be the Lord my
strength, which teaches my hands to
war, and my Fingers to fight, my
Goodness, and my Fortress, my high
Tower and my Deliverer, my Shield,
and in whom I trust! Thou prevent-
est me with thy Grace; Thou givest
me the earnest of Eternal Glory, by
thy Spirit I am sealed unto the day of
Redemption! Thou art my past, my
present, and my future good! *Let*
the People praise thee, O God, Let all
the People praise thee! O that all Men
might know and love Thee! O that

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all Mankind might feel Thy Power, and Glory ! O Thou who art the chiefest among Ten thousand, the Upright love Thee ; and among these, I the unworthiest of Thy servants presume to love Thy Name ! Thou hast made me to walk upon mine high places, and in the bitterness of my Soul hast refresh'd my Spirit ; Thou hast pardoned I hope all my Sins, and blot- ted out mine Iniquities as a thick Cloud. I expect thou shouldst for- give me much, and therefore sure I must love Thee much ! Thou hast born my Grief, and carried my Sor- rows ; Thy Torments have given me ease, Thy Reproaches have procured my Glory, and Thy Misery is the cause of all my happiness.

Therefore I will put on the Lord Jesus Christ ; Thou shalt be my Gar- ment, my Crown, my Diadem. I will sing unto Thee as long as I live. I will sing praise unto my God, while I have my being. My Meditation of Thee shall be sweet ; I will be glad in

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in the Lord! O my Lord I rejoyce
to hear that every Knee bows unto
Thee. I would have all the World
fall down before Thee, and worship
Thee. I rejoyce in all the good things
that Thou possessest, not that I ex-
pect Thou shouldst make me Partaker
of all, but because they are in Thee,
and they are Thine, and Thou dost
dispense them to Thy Creatures ac-
cording to Thy pleasure.

I rejoyce, O Lord in all the glori-
ous Gifts thou hast conferred on the
Head of the Church, the Man Christ
Jesus. I rejoyce in all the Mercies
thou hast bestowed on the blessed
Angels, in that Purity and Innocence,
in that Brightness and Splendor, in
that Bliss and Felicity, they are
crown'd withal, in their care of Thy
People, in their Ministerial Offices to
those that shall be Heirs of Salvation.
I rejoyce in all the Graces, Thou hast
dispensed to thy Holy Apostles, in
their miraculous healing of the Sick,
in their Powerful Preaching, whereby

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the World was converted, in their Knowledge, and Illumination, in their Zeal and Fervour, in their Patience, and Humility, in their Watchfulness and Heavenly mindedness; for in all these I see Thy mighty Arm, and Thy strong Hand, and the light of Thy Countenance: and all that they have done, and said, is written for my Learning.

I rejoyce in all the Blessings Thy Saints enjoy, in Thy calling them to Thy marvellous Light, in Thy adorning their Souls with so many resplendent Vertues, in Thy honouring of them with the lofty Titles of Children, and Brethren, and Friends, and Kings, and Priests; in Thy visiting of them with Thy Salvation, in Thy assisting of them with Thy Power, Thy Spirit, and thy Influences in their Dangers and Necessities; in Thy Helping their Infirmities, in Thy Purifying of their Souls, in Thy enlivening their Spirits, that they may not be ashamed of the Gospel of Christ Jesus, in Thy
keeping

keeping of them from all Evil, in Thy rescuing of them from Temptations, in Thy giving them a happy Death, and Promise of a Glorious Resurrection. I rejoyce in all Thy Mercies to Poor Sinners, in Thy calling of them to Repentance, in Thy entreating, admonishing, and beseeching of them to be reconciled to God, in Thy forbearing of them in Thy Patience, and Long suffering toward them, in Thy waiting for their Repentance, in Thy adjuring of them by Bowels of Mercy, by the Blood of *Jesus*, by the Wounds of a Crucified Redeemer, by the sweetest Calls, and by the greatest motives to Seriousness, and Holiness; in Thy receiving the Penitent, in Thy forgetting all their Unkindnesses, and forgiving the Affronts they have offered unto Thee; in Thy remembering their Sins no more, and drowning them in the depth of the Sea, even in the Blood of the Lamb, which was slain from the Foundation of the World.

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I rejoyce in all Thy loving kindnes-
ses to Thy Church, in Thy giving her
Thy Word, Thy Ordinances, Thy
Sacraments; in Thy making her Thy
Bride, Thy Spouse, and Thy Favou-
rite; in Thy Ordaining the Lord Je-
sus to be her Head, her Husband, and
her Protector, and Nursing-Father.

O Jesu! I rejoyce in Thy Incarnati-
on, in the great Mystery of Godli-
ness, God manifested in the flesh, ju-
stified in the Spirit, seen of Angels,
preach'd in the World, believ'd on
by the Gentiles, receiv'd up into
Glory. I have reason to rejoyce in
Thy hypostatic Union, in Thy be-
ing the Prince of Men, and Angels,
and in that all the Treasures of Wis-
dom and Knowledge are in Thee.
I rejoyce in Thy sending the Com-
forter into the World; in Thy Pro-
mises, in Thy Offers, in Thy Provi-
dences, in the Provision Thou hast
made for our Souls and Bodies.

O give me a thankful Heart, for
my right shape, for my Health, and
Strength,

Strength, and temporal Advantages;
O what a Mercy is it, that Thou
hast caused me to be born in the
Light, in the true Religion, in a Re-
ligion free from notorious Errours,
and Superstitions! How am I behold-
ing to Thee, that Thou hast kept me
from so many opportunities of sinning
against Thee, from abundance of
temptations, from innumerable occa-
sions of evil! How many have been
snatched away by sudden death; and
I am alive yet! How many have been
denied the Grace of Repentance,
which Thou still offerest to me,
That I have a Heart to pray, and
praise Thy Name; What a mighty
token of Thy Love is this! Let Hea-
ven and Earth praise the Lord; Let
all the Angels in Heaven praise Him.
Let every thing that hath breath,
praise the Lord; praise thou the Lord,
O my Soul!

I remember, O Lord, how, when
I have gone through the Water, Thou
hast been with me; when I have pas-

fed through the Fire, Thou hast com-
 manded the Flames not to kindle up-
 on me ! I remember, when for a
 small moment, Thou hast hid Thy
 Face from me ; How, with everlast-
 ing Kindnesses, Thou hast visited me
 again ! O how often hast Thou deli-
 vered me from the nethermost Hell !
 When I have been ready to sink in the
 mire, Thou hast pulled me out of the
 horrible Pit, out of the miry Clay,
 and set my feet upon a Rock, and e-
 stablish'd my goings ! When the
 snares of death have encompassed me,
 and the pains of Hell laid hold on me,
 Thou hast deliver'd my Soul from
 Death, mine Eyes from Tears, and
 my Feet from Falling. I will walk
 before the Lord, in the Land of the
 Living : what reward shall I render
 unto Thee for all Thy benefits ! How
 loth hast thou been to behold my
 ruine ! How hast thou call'd after me,
Have mercy on thy self ! With what
 convictions hast thou follow'd me !
 What checks of Conscience hast Thou
 given

given me! O my Lod! Thou shalt have all the Glory, Thou art worthy to receive Blessing, and Honour, and Majesty, and Dominion. How precious are Thy Mercies! How rich Thy Loving Kindnesses! To do so much for dust and ashes, for a Worm, for a Grasshopper, for a Creature that hath abused Thee, and rebell'd against Thee; O what goodness is this! My understanding is not big enough to comprehend it. I'll acknowledge Thee for my God, I'll own Thee for my Redeemer; Thou shalt be my King, my Master, my Sovereign Lord! I will consecrate all my Labours, all my Services, all I have, and all I am, to Thy Glory! O what a favour is forgiveness of Sin, which I trust I have received this day!

Think, O my Soul, what a bondage thou art deliver'd from! Think what slavery thou art freed from! Now thou art at liberty, now thou mayst serve God chearfully; now thou mayst freely go on from Virtue to Virtue.

Virtue. This is a day of Thankgi-
 ving; this is a day of glad tidings;
 this is a day which ought to be re-
 membered; O my Jesus! Thou hast
 this day visited the Earth, and water-
 ed it! Thou hast made it rich with
 Thy showres; Thy Grace hath dropp'd
 upon me this day, like the Rain on
 the mowen Grass! O order my steps
 according to Thy Word for the fu-
 ture! Let me see Thee in every Mer-
 cy! Teach me to admire Thee in e-
 very Blessing! Let nothing seduce my
 Heart from Thee! When any afflicti-
 ons come upon me, let me receive
 them with Thanks and Submission!
 When I stumble, do Thou support
 me; when I fall, do Thou raise me;
 when I go astray, do Thou seek me;
 when I err, do Thou direct me;
 When I slacken in Thy service, do
 Thou strengthen me. Keep the Door
 of my Senses, that no impure thing
 may enter there. Let my Heart be thy
 Temple! Teach me to enquire daily,
 what progress I make in Thy way;
 Let.

Let Thy Word be a Lanthorn to my Feet, and a Light unto my paths! Let no evil Company discourage me! Let Thy Providence direct me to persons that love Thy Law, and in these excellent ones, let all my Delight and Comfort be!

O my Lord, my Life is hid in Thee! But when Thy Glory shall appear, I shall be like Thee! Speak Lord, for Thy Servant hears! Let none of Thy Commandments be hence-forward grievous to me! Open Thy hand and feed my Soul! When I am tempted, lay no more upon me, than I am able to bear! Give me courage to strive to enter in at the strait Gate! Let me ever look at the things which are not seen; for the things which are seen, are Temporal; but the things which are not seen, are Eternal! Thy Kingdom, Lord, is not in Meat and Drink, but in Peace, and Joy in the Holy Ghost; Give me a taste of it! Let Eternity be always in my mind! Into Thy hands I do commend my Spirit,

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Spirit, my Body, and all the concerns of my Life! Let Thy Grace come down upon me plentifully! Let me not do Thy Will negligently! Let me live in the thoughts of another Life, and let those Thoughts encourage me to follow after, that I may apprehend that, for which I am also apprehended of Christ Jesus! O hear me! O answer me! O pity me! O relieve me! O come in! O succour me, Thou that art the God of my Salvation, and my Tongue shall talk of Thy Righteousness, all the day long! Let all those that seek Thee, rejoice, and be glad in Thee, and let such as love Thy Salvation, say continually, Let God be magnified! I am poor and needy, make haste unto me, O God! Thou art my Help, and my Deliverer: O Lord, make no tarrying. *Amen, Amen.*

FINIS.

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